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THE BIBLICAL WORLD

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NEW SERIES.. VOL. XXVII

JANUARY—JUNE, 1906

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CHICAGO
The University of Chicago Press
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NINBOID CENTRAL SAI OON—THE BRITISH MUSEUM

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THE BIBLICAL WORLD

VOLUME XXVII

JANUARY, 1906

NUMBER I

Editorial

HAVE WE A MESSAGE FOR THE HOUR?

Questions of social ethics are to the front today as scarcely ever before in the history of Christianity. Newspapers and magazines are filled with articles exposing the iniquity of our municipal politics, denouncing the financial methods of the stock market and of the great business corporations, setting forth the statistics of crime and pauperism. When all just deduction has been made for exaggeration, hasty judgment, and malice, the facts that remain are saddening to every man who loves his fellow-men and believes in righteousness. That we may not become pessimistic, it is well to remember that this many-voiced cry of protest is an evidence, not only of the existence of social unrighteousness, but also of a public conscience which protests against evil and demands the correction of it, and that in some cases the evil itself is old, the protest only is new.

Yet, old or new, the evils are real and grievous; and earnest-minded men can but ask: What can be done to bring them to an end, to establish peace in place of war, honesty in place of fraud, justice and service to others in place of greed, self-control in the place of intemperance and lust? Especially must the student of the Bible and the Christian preacher ask themselves: Has the Bible a message for this day? Has the gospel power to heal the ills which afflict society in this age? And, if so, how can we bring this message and this power to bear effectively upon the conditions that alarm us and cry out for a remedy?

It is well for us that we ask ourselves these questions and seek

earnestly for the answer. To bring the gospel to men one by one, and lift them to the average moral level of the church, is a great work, the value of which we would not for a moment belittle. But to clarify the moral vision of men and quicken their consciences to see the evil to which before they were blind, to set for men within and without the church a higher than the conventional moral standard, to rouse and intelligently to direct a moral sentiment that shall in the end deal a death-blow to evils centuries old, and lift the whole church to a higher plane of conduct in some important phase of life—these are greater tasks, and not less important than the saving of individual men. For, in fact, it is precisely by low moral standards in the church and out of it, precisely by the continuance, often unrebuked, of iniquity in political, commercial, and social life, that men and women are being degraded, hindered in their moral development, repelled from the acceptance of the truth of Christianity.

What, then, can the Bible student and Christian preacher do? Three things, if he have the ability, the courage, the patience.

First, he may master the ethical principles of the New Testament. It is safe to say that this is still for many a Christian preacher a task far from accomplishment. But to have achieved it is, if not indispensable to large and effective work in the sphere of which we are speaking, yet of the highest value in this direction. Great evils are not cured by snap-judgment denunciation. The educational and reconstructive work that must be done, if a real advance is to be made, calls for something broader and deeper than a feeling that stock-gambling is wrong, that family life is being destroyed by the divorce evil, that employers are oppressing their employees, that employees are lacking in conscience. It demands men whose ethical thinking has reached fundamental moral principles, and who build on these all their specific teachings respecting the duties of men to men. It is well to advise preachers of the gospel not to meddle with matters that they do not understand; but it is better to remind them that they ought to understand the fundamental principles of Christian ethics.

Secondly, the Bible student and Christian preacher who has mastered the principles of Christian ethics for himself may impart them to those who are under his instruction, teaching them what

these principles are, that they are applicable to all the spheres of human life, and that it is the task of Christian men and women more and more completely to bring all human institutions under the domination of them. To lodge these principles in the minds of the young, to impress upon them early the truth that life is to be lived in accordance with these principles, is to work effectively, even if slowly, for the ultimate Christianizing of society, as yet fully half pagan.

But, in the third place, some Christian teachers, to say the least, ought to be studying existing conditions and problems either at first hand or in trustworthy published reports. By such study, patiently continued, they may come to a judgment, not only confident, but well grounded, that certain practices common in business or social life are contrary to the principles of the gospel, unrighteous, and harmful. When such convictions have been reached by intelligent and conscientious study, it is not only the privilege but the duty of the Christian teacher to utter them, undismayed by criticism, unrestrained by denunciation. The Old Testament prophets have much to teach us in this matter. There is need again of Elijahs and Isaiahs and Malachis to apply the unchanging ethical principles to the unrighteous conduct of men, and, hewing to the line, to declare with unmistakable clearness the word of the Lord to this generation. Fools no doubt will rush in where angels fear to tread. But better the risk of this than that there shall be no men of vision and insight, and no voice to point out the way of righteousness to a perplexed or a sinful people. Let not the preacher of righteousness weaken the force of his moral message by rash and ill-considered denunciation of real or fancied wrong, or by assuming the functions of courts and investigating committees. Let the novice in ethical principles and their application to the complicated conditions of modern life hold his peace till insight has succeeded to ignorance. But may heaven grant to us some men who have laid firm hold upon the fundamental principles of Christian ethics, and who have with patience and insight learned enough of the world as it is today to be able intelligently to apply these principles to existing problems. And when such men arise, let them speak their message with all the courage of an Elijah or a John the Baptist.

These things, we say, there is urgent need that some men, even

many men, do. But there is a fourth task, most important of all, and most practicable of all, in which every Christian, preacher or teacher or layman, ought to have a part: he ought to make goodness contagious. By our conduct every one of us ought to be contributing to the permeation of society with an enthusiasm for justice and righteousness and goodness. It is the business of the leaven to leaven the whole lump. It was not by volumes on ethics, theoretical or practical, nor by essays on the labor problem, nor by serving as arbiter between disputants, that Jesus accomplished his revolutionary work for the ethical life of the world. A few comprehensive statements of ethical truth have come down to us—enough to give us the clue to the unity of his ethical thought. But the dynamic of his teaching was in his pregnant, ringing, stinging commands and reproofs, not too carefully pruned of hyperbole or guarded against paradox; and, above all, in a life wholly devoted to the welfare of men, and carrying its devotion even to death. Few of us can write books. Still fewer of us could settle a strike even if we had the opportunity. Those who can do these things ought to do them. But it is a greater thing to furnish to society the leaven of right and noble conduct; and fortunately this greater thing is within the reach of all of us. The world responds slowly to academic treatises and abstract moral ideals. But it yields with surprising promptness to the contagion of personal conduct. If the Christians of today, or any considerable number of them, should make it evident that they not only believe the teachings of Jesus to be morally true, but that they have also surrendered personally to Jesus as their Lord and Master in all their activities, and that in this surrender they have discovered a life which gives unbounded enthusiasm and power in all good things, the world would inquire eagerly into the meaning and source of such enthusiasm and power. Herein is the opportunity and the duty which confront each one of us at this hour.

What shall be the fruitage a generation hence of the influence we are exerting today, of the work we do and the life we live in 1906? Shall it be greed and unprincipled selfishness, social strife and bitterness, or peace, wrought through love and co-operation for the highest welfare of men?

ANCIENT MONUMENTS IN THE BRITISH MUSEUM ILLUSTRATIVE OF BIBLICAL HISTORY

REV. C. H. W. JOHNS, M.A.
Cambridge, England

Some of the greatest difficulties which beset the western mind in attempting to study the Bible are due to the fact that it is an eastern book. The biblical student has to learn to think orientally. Now a prolonged study of the Bible, especially if it is the only book much read, will produce an oriental cast of thought, as it did among our pious forefathers. For it is the unrivaled mediator between East and West. Yet such an unconscious orientalism is apt to be true to neither, because it recognizes neither, historically nor scientifically. The modern student will find it difficult to avoid misunderstandings unless he enters into the spirit of the East consciously and deliberately, sympathetically, but without losing his foothold on firm ground. To do this, he must familiarize himself with things oriental, ways of thought and speech, and the whole eastern man's outlook on life. To visit the Jews' quarter in a modern city is a revelation to many.¹ To make even a short tourist's trip in Palestine will present us with a fifth gospel.² The unchanging East has sent back many a traveler with a new Bible. Yet there must arise in the inquiring modern mind the question whether, after all, things were just the same as now in the days of David, or of David's Greater Son.

The man, therefore, who means to know his Bible will need also to study the monuments of that great past which preceded the life of Israel as a people, or was contemporary with it. The time has gone by when he might assume that the Hebrew people lived "in a pocket," as the geologists would say, cut off from all intercourse with other nations, and developing their religious life, like some microbic culture in a sterilized atmosphere under a glass shade, in splendid isolation. On the other hand, he may take it for granted,

¹ See A. K. Glover's articles, "Modern Jewish Customs," *Biblical World*, Vol. XVIII, pp. 7 ff.

² See *Biblical World*, Vol. XX, pp. 380 ff.

unless weighty reasons can be shown against it, that every great movement in Assyria or Babylonia, perhaps even in Egypt or Elam, was shortly known and discussed in Jerusalem. This is not to say that the Israelite adopted all the whims and fancies of his neighbors, or declined to think for himself, but that he lived in a highly charged atmosphere, situated between two poles of excitement, and conscious—at one time proudly resentful, at another admiringly receptive—of two great civilizations not his own. Too often he was the pawn which the one or the other of these great opponents moved before he came to close quarters with his adversary.

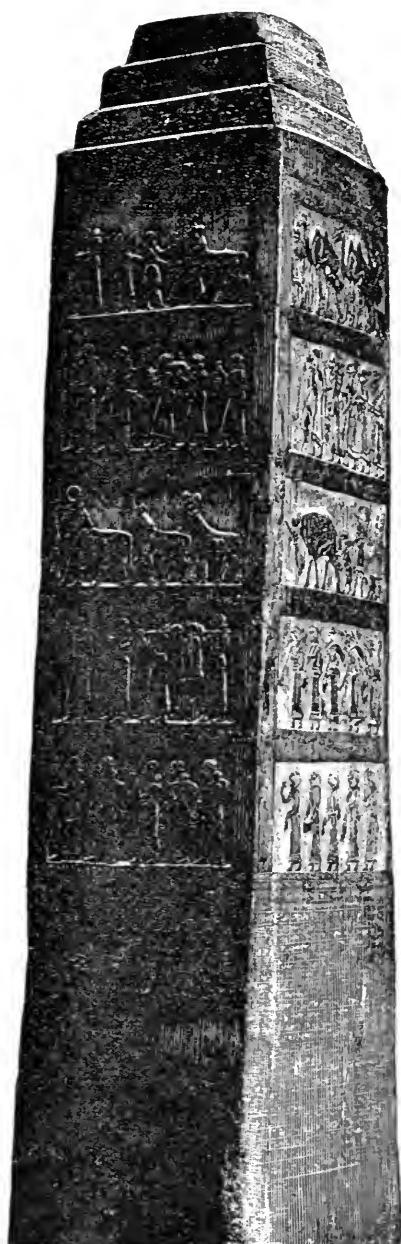
The student of the Bible, therefore, does well to acquaint himself with the sights the Hebrew saw outside his own land, or heard from the traders who visited him, and further to appreciate the far-distant past which had molded the civilizations with which he was always in contact. No better way can be adopted for this purpose than to spend a few days—better still weeks, if he can give the time—in such a hall of wizardry as the British Museum. Sargon, Sennacherib, Esarhaddon, Nebuchadnezzar, Belshazzar, have been household words from our infancy; but how little have we penetrated the mists of awe which removed them from us! Here we may sit down and look upon the portrait of the man himself, drawn and cut in stone to his own order by contemporary artists; perhaps even handle the letters he wrote and received; at any rate, gaze long upon them. It almost takes the breath away thus to interview these giants of the past across the ages. It is no less thrilling, if somewhat gruesome, to gaze on the mummy of some dead Pharaoh. The conviction of their reality, of their essential likeness to ourselves, grows upon us till it would scarcely shock our nerves if they stepped down from the walls, or started to cast off their grave-clothes and stalk away in solemn majesty. Speak to us they do, and that more effectually than they could have done in life. For it is the Bible which is the medium of communication and the language is common to man.

The British Museum *Guides*³ are marvels of accuracy and fulness,

³ *Guide to the Babylonian and Assyrian Antiquities*, 1s; *Guide to the First and Second Egyptian Rooms*, 1s; *Guide to the Third and Fourth Egyptian Rooms*, 1s. 6d.; *Guide to the Early Christian and Byzantine Antiquities*, 1s; *Guide to the Manuscripts, etc.*, 6d.; all profusely illustrated; to be had at the entrance. It is a good plan, if time is short, to study these beforehand and mark what you specially wish to look at.

the Museum is a miracle of ticketing, and the student can thus obtain all the information about the objects exhibited which an expert could give to any but experts. He may depend upon it that, if his questions are not thus answered, either they cannot be or are irrelevant. A word of warning may be conveyed by the lesson which an enthusiastic friend once taught me. He was so overcome with unutterable feelings in the presence of these mighty dead that he waved me and my trivial *Guide* away with the words: "Let me be; I want to drink it in." He sat down, and I left him alone; but he was asleep in half an hour. The grand emotion is superb in its way, but the student is, above all, methodical. Method deals in lists and labels and tickets. Take the *Guide*, note the things that strike you, work them out at home, return and verify the impression if you can. Make the thing your own, and let it soak in.

Nimroud Central Saloon.—Here stands the Black Obelisk of Shalmaneser II., who recounts upon it his conquests. Around the obelisk run bands of sculpture depicting the ambassadors of the conquered nations bringing



THE BLACK OBELISK OF SHALMANESER I

tribute. In four scenes, reproduced below, Jehu is represented as bringing tribute to Shalmaneser. It would, perhaps, be too great a compliment to the Assyrian artist to call his pictures portraits or to suppose that Jehu "sat" for him; but the details of dress and the



characteristic products of the land of Israel are unmistakably correct. Near by is the Monolith inscription of the same king, with



its mention of "Ahab king of the land of Israel" and of his ten thousand men at the battle of Karkar, as the ally of Hazael of Syria. On the walls are sculptures of Tiglath-Pileser III, the Pul of 2 Kings 15:9. Here we enter the palace court of an Assyrian

king, and, though there is no mention of Israel or Judah, the whole effect deserves prolonged study in order to grasp what "the great king" meant to the peoples of Palestine.⁴



Nimroud Gallery.—Here we have a reproduction of a palace at Nimroud, the Kalah of the Bible. The king whose sculptures line



the walls was Ashurnatsirpal. It is typical of the palaces of other Assyrian monarchs. In the show-cases are iron and bronze objects

⁴ See Dr. Max Kellner's article, "The Fall of the Kingdom of Israel," *Biblical World*, Vol. XXV, pp. 8 ff.

which exhibit the state of civilization, better than any verbal description. Note specially the priceless copper-bowl with the brood of Tiamat, the mythical offspring of chaos.⁵ It is the atmosphere of Assyrian thought which we want to transfer to our mental picture, and we can spare no detail, even from the foreground, which helps to throw it up sharply. Here are countless details for the purpose. As we pass to the Assyrian Saloon, we should notice the remains of the Hittite empire which once played such a great part as the antagonist of Egypt.⁶

The Assyrian Saloon.—Here we have more sculptures of Pul; others of Sennacherib; still more of Ashurbanipal, king of Assyria, 668 to 626 B. C. The eye will be at once arrested by the representation of scenes at the siege of Lachish. Above all, here is Sennacherib himself, seated upon his throne before the city of Lachish, while captives and spoil are brought before him.⁷ Down-stairs we find an inscription of Sargon, which refers to his conquests in Judah. Here, too, are the superb bronze bands and hinges which adorned the gates of Shalmaneser II's temple at Balâwât, with their marvelous repoussé work, picturing sieges and conquests, scenes in camp and on the march. The place is lined with sculptures which tell us what were the methods which made Assyria "mistress of the world," but also the hated foe of all her subjects.

The Nineveh Gallery.—Here the wall sculptures chiefly belong to the reign of Ashurbanipal and his campaigns against Elam, though some of the most interesting are concerned with the building operations of Sennacherib. One of his siege pieces may refer to Jerusalem. The attention of the student is, however, likely to be chained to the table cases which run down the center by the gallery. Here are selections from the great library of Ashurbanipal. The so-called "Creation Tablets," superbly edited by Mr. L. W. King, assistant in the Department of Egyptian and Assyrian Antiquities,⁸ are here exhibited. In the same case are the fragments of the "Gilgamesh Legend," or "Nimrod Epos," the eleventh tablet of which gives

⁵ Table case C, No. 6; see the photograph in C. T. Ball's *Light from the East*, p. 2.

⁶ See especially Professor Dr. P. Jensen, in Hilprecht's *Explorations in Bible Lands in the Nineteenth Century*.

⁷ *Biblical World*, Vol. XXIII, p. 402.

⁸ *Ibid.*, Vol. XXI, p. 317.

the Babylonian version of the deluge story. Here also is the tablet with the story of the infancy of Sargon I, with its remarkable likeness to the legends of Romulus and Remus, and also to the story of "Moses in the bulrushes." The bearings of these documents on the Bible are ably discussed by Professor Driver⁹ and Professor C. F. Kent.¹⁰

In another case are characteristic specimens of those most ancient lexicons and grammatical works which have resulted in the sound understanding of the deciphered monuments. Again, we can see the "Eponym Canons," or lists of kings and governors, who gave their names to their years of office, like the archons at Athens or the consuls at Rome, set forth in their chronological order, thus rendering Assyrian chronology exact as far back as 893 B. C. Then we see specimens of the letters and dispatches from the king to his vassals and governors, or from them to him, showing the internal and external politics even better than the formal inscriptions, exhibiting the private and public life, religious and civil institutions, in a way that no ancient historian ever thought of doing. Professor R. F. Harper is still editing these letters, though he has already published eight volumes of them. Then we get specimens of prayers, hymns, ritual books, omens and incantations, poems and fables, deeds of sale and other contracts, some with Aramaic dockets or reference notes,¹¹ book catalogues, library labels, lawbooks, history books, etc. It is true that without a knowledge of cuneiform these are merely curiosities, but in every case the *Guide* will give as much information as can be of use, even translating some of the most interesting examples.

Some fragments of broken prisms in one case are especially noteworthy: Sargon's campaign against Ashdod;¹² Tiglath-Pileser III's reference to "Ahaz king of Judah," will interest the seeker for direct statements. The most valuable mental asset which the careful observer will gain, however, is his impression of the volume and extent of the literary activity of the Assyrian scribes, when he recalls that these are only specimens of the twenty thousand tablets

⁹ *Genesis*, in the "Westminster Commentaries."

¹⁰ In *The Beginnings of Hebrew History*; see *Biblical World*, Vol. XXIV, pp. 234, 465.

¹¹ See Professor J. H. Stevenson's *Assyrian and Babylonian Contracts*.

¹² Cf. Isa. 20:1.



Photo by W. A. Mansell & Co.

NIMROUD GALLERY

in the British Museum, and they but part of the library at Nineveh, and further reflects that every great city in Assyria and Babylonia had its library. Who can tell but that the royal library at Jerusalem may yet be discovered? Clay tablets are already being found in the smaller cities in Palestine, such as Lachish, Gezer, and Taanach, of widely separated dates, but all inscribed in cuneiform.

The Babylonian and Assyrian Room.—Up-stairs the treasures are just as striking. Here are specimens of early forms of writing, when the pictures had already given way to conventional signs, which, while directly descended from pictures, no longer retained much, if any, resemblance to the objects which those pictures had portrayed. The original pictures had, of course, been drawn with both curved and straight lines, and were shaded in an elementary fashion; now the curves have been replaced by broken lines made up of short straight strokes; but lines have not yet given way to wedges. It was a long step in advance; yet even these inscriptions are more ancient than the creation itself, on the old chronology of the Bible.

We soon come to a show-case filled with some of the finest and best-preserved of those Tell el-Amarna tablets which have revealed to us the internal politics of Palestine, before the Exodus. Letters from the now celebrated Abdi-heba (Servant of Yahweh?), king of Jerusalem, to his master the king of Egypt,¹³ hardly exceed in interest the letters from the kings of Alashiya, Assyria, Babylonia, and Mitanni, to their "brother the king of Egypt," or from the governors of Gaza, Gebal, Joppa, and Tyre, addressed to their "lord," the king. Especially significant is the tablet containing a mythological legend, punctuated in Egyptian fashion with red dots, showing that the Babylonian legends were studied in Egypt, doubtless by scribes who wished to perfect their knowledge of the Babylonian cuneiform, in which language and writing the rulers of Syria and Palestine wrote to their master. These tablets, and the many more of the same class at Berlin and Cairo, are all edited by Dr. Winckler, and translated also by him, in the fifth volume of Schrader's *Keilinschriftliche Bibliothek*, English version by J. P. Metcalf. Their bearings on the Old Testament are set out in various books and articles too numerous to list here, but Professor L. B. Paton's

¹³ *Biblical World*, Vol. XXII, p. 10.

Syria and Palestine, in the "Semitic Series," is one of the most recent and helpful.¹⁴ Another case has the letters of Hammurabi, the celebrated king and legislator of Babylon, about 2285 B. C. Most of them are addressed by him to his governor Sin-idinnam, at Sippara, where they seem to have been found. They show what an intimate acquaintance the old Babylonian monarchs kept up with the details of their rule, even in distant cities and provinces. They reveal the public and private life of those days with astounding minuteness. These letters have also been splendidly edited by Mr. L. W. King.¹⁵ Hammurabi is thought by many scholars to be the Amraphel, king of Shinar, of Gen., chap. 14. Hence it will be of interest to many to see the inscriptions of Rim-Sin, king of Larsa, who is held to be the Arioach of Ellasar mentioned in the same chapter. These have recently been edited by Professor I. M. Price.¹⁶ The tablet on which Dr. T. G. Pinches thought he had found the names of Chedorlaomer, Arioach, and Tidal is here reproduced. Not far away stands a cast of the stele which Hammurabi set up in the Marduk temple of Esaggil, covered with his now celebrated code of laws, which, though perhaps a thousand years earlier, shows such a remarkable likeness to the Mosaic codes. A very full account from the pen of Professor C. F. Kent will be found in the *Biblical World*, Vol. XXI, pp. 175-90, and a comparison of it with the code of Moses, *ibid.*, Vol. XXIII, pp. 188 ff., pp. 272 ff., by Dr. G. S. Duncan. Illustrations of the stele will be found *ibid.*, Vol. XXIV, pp. 468 f., with suggestive comments by Professor I. M. Price. The most useful edition is by Professor R. F. Harper,¹⁷ but there is quite a large literature on the subject. The original is in the Louvre, but this cast is just as good for all practical purposes.

Another case contains the deeds of sale, contracts, and other legal documents, dated in the reigns of Hammurabi, his predecessors, and successors on the throne of Babylon, with their manifold information as to the private life and public institutions in the third millennium B. C. Here are the tablets on which Delitzsch, Hom-

¹⁴ *Biblical World*, Vol. XXIII, p. 217.

¹⁵ *The Letters and Inscriptions of Hammurabi* (Luzac & Co., 3 Vols.).

¹⁶ "Some Literary Remains of Rim-Sin (Arioach), King of Larsa, about 2285 B. C."

¹⁷ See *Biblical World*, Vol. XXI, p. 217.

mel, Pinches, and Sayce have read what they believe to be the name of Yahweh as an element of the personal name Jaum-ilu. On this question may be consulted Dr. Driver's *Genesis* (p. xl ix). There is no doubt as to the reading of the names, only as to whether they really imply the existence of the divine name, Yahweh. There are many other names mentioned on these tablets which, together with the names of the kings of this dynasty, have led many scholars to regard the dynasty as non-Babylonian; but there is still difference of opinion as to whether they should be called Amorite, Arabian, Canaanite, or merely West-Semitic. In any case, these names have the greatest significance for the interpretation of Hebrew proper names. Dr. H. Ranke has just published a monograph upon them,¹⁸ which refers to most of the literature.

Yet another case exhibits the contract tablets, etc., dated in each and every year of Nebuchadnezzar, king of Babylon, really the second of the name, but the one so well known to us from the book of Daniel; of Nabonidus, the last native king of Babylon and father of Belshazzar, who is mentioned on several of the tablets; many also from the reigns of Neriglissar, Evil-Merodach, Laborosoarchod, Cyrus, Cambyses, the usurper Smerdis, Darius, Xerxes, Artaxerxes, Philip III, Alexander IV, Antiochus III, Demetrius I, down to the year 94 B. C. The importance of such a series for chronology cannot be overestimated. The tablets are also of great and varied interest for the reconstruction of the private life of the Jews in exile, many of whose names appear on them. There are other tablets which contain the attempts of Greeks resident in Babylon to make themselves acquainted with the cuneiform writing and its literary treasures. Others are clearly copies of the sources from which Berossus and the Greek historians drew their information as to the history of Babylon. Altogether these tablets make very clear to us the way in which the "wisdom of the Chaldeans" became the property of the Greeks and through them of the world.

Few things will interest the biblical student more than the case of seals and seal rings, with the curious mythological pictures which they preserve. Here are scenes from the deluge story, representations of Gilgamesh and incidents in his career, and the picture which

¹⁸ *The Babylonian Expedition of the University of Pennsylvania*, Vol. III.

has so often been held to be that of Adam and Eve in the Garden of Eden, discussing whether or no they shall eat of the tree, and the serpent behind Eve prompting her. All these have often been published, the last most recently in Delitzsch's *Babel und Bibel*.

Above them are exhibited some priceless cylinders of the kings of Assyria and Babylon, such as the Taylor cylinder of Sennacherib recounting his invasion of Palestine and the submission of Hezekiah; the broken prism of Esarhaddon, beginning with his battle against his brothers who had murdered Sennacherib and attempted to seize the throne; his prism giving his conquests and a list of the vassals in Palestine who had to assist in his conquest of Egypt, among whom he names Manasseh, king of Judah. The finest of them all is Ashurbanipal's ten-sided prism with his annals from 668 to 644 B. C. (?) There are many others; e. g., the inscription of Nebuchadnezzar,¹⁹ and others too numerous to notice here.

The land of Israel lay between the two great empires of Assyria and Babylonia on the one side, and that of Egypt on the other. For a long while Syria acted as a buffer state against the former; desert sands screened off the latter. In the days of its power Syria greatly oppressed Israel. As yet we have not much monumental evidence of early date from Syria or even Phœnicia. The chief sources of the history of Syria are Assyria and Egypt. But, in the later days, and especially in that momentous time after the Jews had returned from exile, the Aramaic, Himyaritic, Nabatean, Phœnician, and other North-Semitic inscriptions are numerous. These contain a wealth of illustrative matter for both the Old and New Testaments, as may be seen from G. A. Cooke's "North Semitic Inscriptions." In the room adjoining are some of the finest of these exhibited.

There was a greater barrier between Israel and Egypt than the desert sands. That was language. Even before Israel was in Palestine the inhabitants of that land wrote to Egypt, not in the Egyptian language, but in Semitic; not in Egyptian writing, but in cuneiform. Nevertheless, there was much in common between Israel and Egypt, and nowhere will the student find the Bible more illumined than in the Egyptian rooms. Here are the Pharaohs and the great officials like Joseph. Here everything speaks of the tomb,

¹⁹ *Biblical World*, Vol. XIV, pp. 1, ff.

but also of a life after death. The Egyptian seems to have lived for his tomb, and the way in which he adorned and illustrated it with

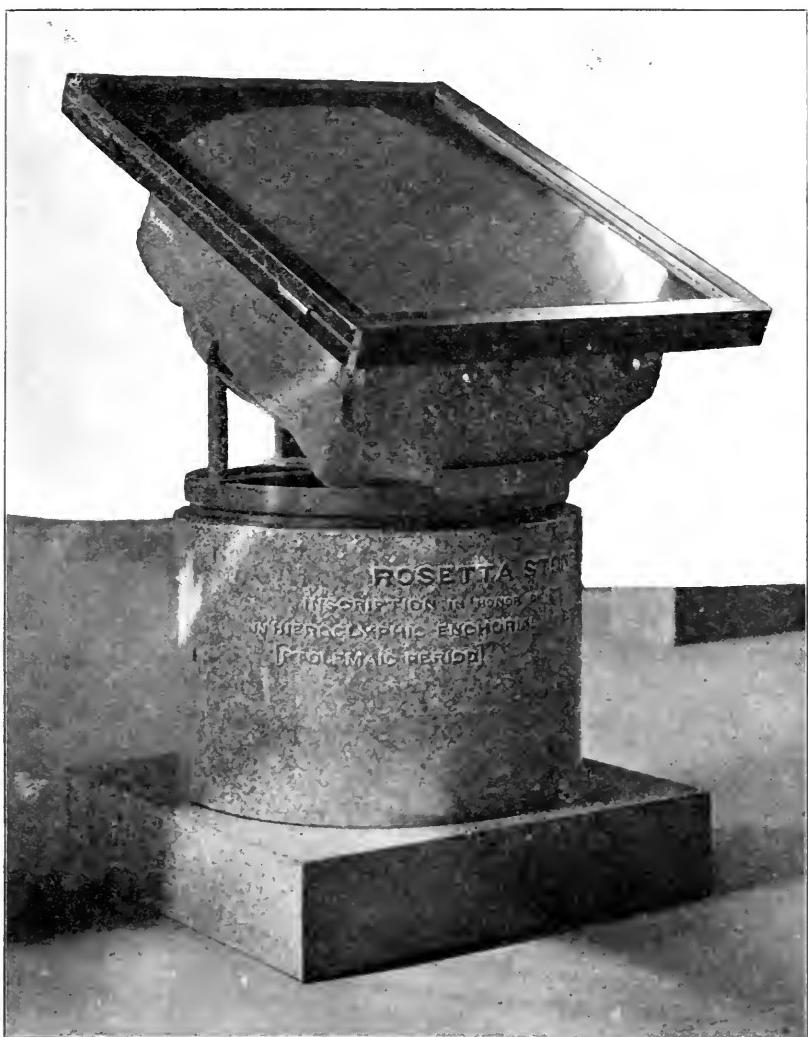


Photo by W. A. Mansell & Co.

THE ROSETTA STONE

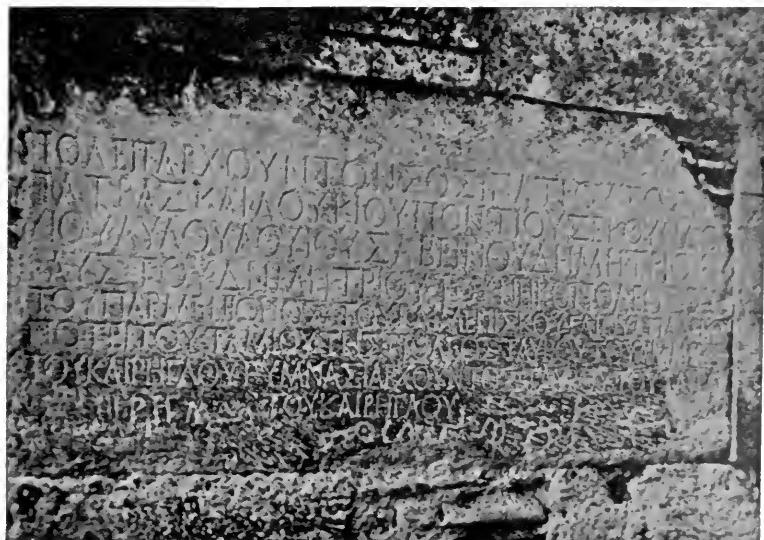
scenes from his life forms the secret of nearly all we know about him. The Assyrian and Babylonian wrote, the Egyptian painted. It is marvelous how much both have rendered immortal. Here

will be noticed the Asiatics coming down to Egypt, as Jacob and his sons did. It is difficult to suppose that we have before us anywhere the very persons named in the Bible; but what was true of one was true generally. We can gain a most lively idea of many of the early scenes in Genesis and Exodus. We may see the scarabs of Shishak and Tirhakah, if not of So (Shabaka ?). We realize what the gods of Egypt were like, and imbibe something perhaps of the wisdom of the Egyptians. We learn what the embalming of Joseph meant, and we see the background of the Alexandrian philosophy, which some think so influenced Philo, and through him early Christian theology. Here may be mentioned, though it is actually exhibited in the Southern Egyptian Gallery, the Rosetta Stone with its trilingual inscription in Greek, hieroglyphics, and demotic, which led to the decipherment of the Egyptian inscriptions. As is usual in the Museum, it has a descriptive label attached, which furnishes all needful information; but it is well to study some introductory work on the decipherment in order to appreciate the meaning of it for scholars.

Not the least interesting are things from the Christian period: scenes from the life of Christ on cloth, or Coptic ostraka with quotations from the Bible, the celebrated "mummy wheat" fabled to have come to life after being buried three thousand years, the kine of Egypt familiar to us from Pharaoh's dream, the Gnostic gems illustrating a curious early Christian sect and a thousand other items of value for illustration. The *Guides* are far more than catalogues; they give small treatises on the meaning of these wonders, and this sketch is getting to be a mere list. Here at least is a good week's hard work.

The problems of the New Testament can never be satisfactorily cleared up until we have a far greater acquaintance with the language, life, and customs of the lands where it was written. Every reader of the Greek classics will be aware that New Testament Greek is quite another tongue. Grammars and lexicons of the New Testament Greek have been written on the assumption that classical usage or later developments would solve the difficulties. Much, however, remained obscure, not to say misleading. We now know why. The contemporary Greek inscriptions have come to the

rescue. It was not defective education that led to the anomalies, nor vulgar usages. The Greek was good Greek of its day. Only, hitherto we had not much Greek of that time and place. The classical scholar may wander for hours and feast his eyes on statuary and inscriptions in the Department of Greek and Roman Antiquities, but the biblical student will be arrested, in the Hall of Greek and Latin Inscriptions, by a Greek inscription from Thessalonica which gives the names of the politarchs,²⁰ using that rather uncommon



"POLITARCH" INSCRIPTION FROM THESSALONICA

local title, just as Luke does in Acts 17:6, 8. There is naturally much more to be seen to interest him. The papyri of Egypt have given us assistance in the determination of many a meaning. Here in the British Museum are innumerable papyri, some of a literary character, some mere bills or accounts, contracts or letters, rescued from dump-heaps or unglued from the wrappings of mummies, but all of value for the elucidation of Greek "as she was spoke" in the days of our Lord and his apostles. Some very interesting papyri are exhibited in the Egyptian Rooms, or in the

²⁰ See *Biblical World*, Vol. VIII, pp. 10-19; *American Journal of Theology*, Vol. II, pp. 598-632.

Manuscript Department. What the study of contemporary Greek has already done for the New Testament may be gauged by Dr. J. H. Moulton's article on "Biblical Greek,"²¹ where references are given. It is a great gain in reading such works to have seen the things for ourselves, especially after reading up what we are to look for in them.

The student of the Bible can scarcely well afford to neglect a knowledge of its editions, versions, etc.; especially those early authorities for the text which have received so much study of late years. The fine specimens of Hebrew and Samaritan Pentateuch Rolls,²² the celebrated Codex Alexandrinus of the fifth century A. D., the palimpsest Codex Nitriensis, Alcuin's Latin Bible, Wycliffe's English Bible, are among the exhibited treasures. The *Guide to the Manuscripts, etc.*, will give all the needed information. It is difficult to overestimate the influence which the illuminated books had on current theological ideas in the Middle Ages. They demand study for their influence on modern thought. They would need an article to themselves. It may be sufficient to point out their value for the understanding, not only of pre-Reformation theology, but also of the writings of Puritan and Anglican divines. Besides, they are a thing of beauty, each by itself. With them should be compared the early Christian and Byzantine antiquities. These are most significant, and in many directions. Thus the syncretism which annexed and consecrated to Christian use the symbols and institutions once associated with pagan worship has much to answer for; most striking bearings on the question, "What is Christianity?" Here again the exhibited articles and the *Guide* published by the British Museum are an invaluable introduction to a fascinating and fruitful study.

This sketch is deplorably superficial, but it may serve to open up a source of endless delight and instruction to everyone interested in the Bible, who will take the trouble to acquire what is offered him free at the British Museum. Splendid photographs of many of the most interesting things can be obtained from Messrs. W. A. Mansell & Co., 405 Oxford Street, London, W.

²¹ See *Biblical World*, Vol. XIX, pp. 190 ff.

²² *Ibid.*, Vol. XXIV, p. 242.

WHAT IS THE ETHICAL VALUE OF THE OLD TESTAMENT IN MODERN LIFE?¹

THEODORE GERALD SOARES
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Our question may most satisfactorily be answered by a division of the Old Testament into five elements. We have here (1) the records of the national life of the people of Israel, written with a distinctly didactic aim, and therefore involving a moral judgment on the part of the writers; (2) the laws of this people presented with divine sanctions, indicating what were considered practicable ethical standards for the nation; (3) the prophecies, deliverances of the religious teachers, in which are especially the ethical ideals of the Old Testament; (4) the Wisdom, embodying the ethical speculations of the philosophers and the practical teachings of the sages; (5) the Psalms, the prayers and praises of Israel, in which the ethical quality of the inner religion of the Old Testament is revealed.

I. We consider first then the ethical value, for modern life, of Old Testament narrative. Putting aside the large amount of genealogy and similar material, which the later priestly writers preserved for their theocratic purpose, and in which there is for the most part no moral quality, there remains that body of narrative—legend, folk-story, hero tradition, historic record—which really constitutes the Old Testament as popularly known. At this point our inquiry becomes most vital: What is the ethical value of the fascinating stories of the Old Testament? It must not be said that these narratives are simply records, in which no ethical judgment is involved. They are collated with at least general didactic intent. And the popular instinct which expects moral quality in every Old Testament narrative is to a large extent justified.

It is evident that the foundation of these stories is in that Semitic paganism of which the Hebrews were a part. We are introduced to a people who practice polygamy, concubinage, slavery, blood

¹ A paper read before the Baptist Congress at Cincinnati, Ohio, November 14, 1905.

revenge as a matter of course. Adultery is reprehensible in the female, but in the male only as it interferes with the property rights of his neighbor. The enslavement of the captives of war, including the compulsory concubinage of the maidens, is the natural order of things. Most barbarous punishment of enemies is chronicled without comment. Clemency to enemies is generally considered as an act of weakness, if not of impiety. It must at least be said that no adverse ethical judgment is indicated in the stories of Jacob's clever rascality with Laban; of Judah's shameless act of profligacy; of Rahab's falsehood; of Jael's betrayal of the sacred law of hospitality; of Jephthah's sacrifice of his daughter for his foolish vow; of David's contemplated extirpation of the house of Nabal, his treacherous dealing with his Philistine friends, his dying vengeful counsels to his son; of Elijah's slaughter of the Baal prophets and his fiery destruction of the unfortunate soldiers sent for his arrest; of Jehu's bloody revolution; of Ezra's stern divorce of the foreign wives, even though they had borne children to their husbands; and of Mordecai's plan of wholesale slaughter of his people's foes.

In some of these narratives the ethical character of the God of the Old Testament is involved. Israel's bloody wars of extermination, in which, after the manner of that day, no quarter was given even to the women and children, are supposed to have been undertaken with the approval of Jehovah. He receives his share of the spoil of Midian, including a proportion of the virgins, who in this case have been spared after the rest of the captives have been slaughtered in cold blood. Jehu is promised a dynasty of four generations for his massacres. The pathetic murder of the seven sons of Saul seems to be required not only by the Gibeonites, but by the God who will not be satisfied without an atonement of blood. And Jehovah is represented as desirous of punishing Israel, and therefore instigating David to an act of impiety which shall afford the necessary occasion.

In a sense it may be said that there is a negative ethical value in the recognition of this background of paganism. It throws into strong relief those nobler narratives in which a positive ethical value is to be found. The significance of Israel was never in what she shared with the Semitic world, but in her advance upon the morality

about her. The presence of pagan survivals in the Old Testament enables us to estimate the ethical advance manifest in the truly great stories which it contains. Such are the creation narratives, picturing the world fresh from the hands of the good God, filled with calamity only by the sins of men; the story of Abraham and his magnanimity; of Joseph in that old day "wearing the white flower of a blameless life;" of Moses and Joshua the patriots; even of Samson in the rude stories of the Judges pictured as the slave of sin; of Samuel who left office with clean and empty hands; of Jonathan the generous; of David, sinner, penitent, and, in his troubles, kingly; of Elijah, the incarnate conscience; of Ruth, the stranger blest of God, true daughter and true wife; of Jonah, where the vindictive tribal deity becomes the God and guardian of mankind.

II. We seek the ethical value of the Old Testament secondly in the laws, which indicate what were considered practicable ethical standards for the nation. And again we find a common Semitic foundation and a superstructure of higher development. The foundation of Hebrew law is that of all law—the sense of right. The morals of a people are their *mores*, the customs which the common conscience approves and requires. The interesting comparison with the Code of Hammurabi shows that there was a great Semitic common law of immemorial usage. And while this testifies to an early sense of right, there is much that indicates a very imperfect ethical development. In Israel, slavery is recognized and regulated. The power conceded to the master is not quite absolute, but he may beat his slave to any point short of immediate death. *Lex talionis* obtains, eye for eye, tooth for tooth, burning for burning. The custom of blood revenge is legalized. The guilt of an accused wife is tested by the primitive ordeal of the water of jealousy. Concubinage is recognized and regulated. Divorce is allowed without question to the man. The child of unlawful birth is excluded from the assembly.

In connection with these older conditions there is to be noted in the legislation a process of amelioration. How carefully such rights as the slave may have are guarded. If the angry master have injured him he must be given his freedom; if the female slave become a concubine she cannot be sold; and, whatever the actual practice

may have been, the law contemplated many possibilities of manumission. So too the rights of the wife are guarded, although she has not the position which American law accords her. The cities of refuge for the innocent manslayer are a mitigation of that law of blood revenge which seems ineradicable in the Orient. The ethical value of the legislation is to be seen in these efforts after reform.

The mass of the Hebrew law impresses one with its fine sense of justice. The poor man, the creditor, the wage-earner are protected in their rights. Bribery and false witness, the curses of the East, are singled out for condemnation. More than that, a noble charity is part of the law. The privilege of gleaning, the prohibition of interest, the restoration of the garment taken in pledge, the festal share of the sojourner, the fatherless, and the widow, the requirement of liberality to the manumitted slave, even the prohibition of muzzling the treading ox, are indications of the nobler extension of the meaning of the "ought."

The Hebrew law codes bear the marks of the influence of creative minds. The great name Moses stands for a series of men inspired with a sense of right and truth, who from age to age, not as mere codifiers, gathered the old law into statutes and lifted its ethical character a little higher. So we have the Decalogue with its grand imperatives "Thou shalt" and "Thou shalt not." And so we have the great commands of love to God and love to man, which are for our day, as for Jesus' day, the summing-up of obligation.

The ethical value, then, of the Old Testament for modern life, so far as its legislation is concerned, is to be seen in the gradual amelioration of the harsh conditions of lower civilization, in the growth of the sense of right, in the realization of the obligation of charity, and in the noble ethical ideals of Israel's great lawgivers.

III. The third element to be considered is prophecy. The prophets believe in one God, who is good, and whose demand of men is goodness. The old idea of the tribal God had not much moral force. The religion of the trafficker, who says: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on . . . then shall Jehovah be my God: and of all that thou shalt give me I will surely give the

tenth unto thee" has not much ethical value. But the prophets have a different temper. They may be described as servants of the holy God with a passion for righteousness. Their moral instinct is almost unerring. Their ideals for society are still inspiring.

Consider their insistence upon social righteousness. The Hebrews thought of foreign enemies as their national dangers and of material wealth as their national glory. They ever looked back to the reign of Solomon, when no foreigner dared invade Israel, and when "silver was like stones in Jerusalem" as the time of national well-being. The reign of Jeroboam II, when as yet Assyria was afar off, unfearred, when the national boundaries had been extended, when there were palaces of cedar and couches of ivory, when agriculture and commerce were flourishing, filled the people with complacency, and encouraged them to make their religious ceremonial magnificent. The prophets presented an entirely different idea. Foreign invasion is a merely external calamity. Social injustice is the real national evil. The wealthy state may be only the basket of summer fruit, "the goodly apple rotten at the core." No message can be more thoroughly ethical and more thoroughly modern. The gravest national dangers are the aggregation of wealth in the hands of the few and monopoly of opportunity that destroys the independent middle class; luxury, depriving the great of their power of leadership and destroying them in self-indulgence; oppression, injustice, taking all hope from the poor, either driving them to rebellion or destroying their usefulness in the state; lying, weakening the tie between man and man; bribery and venality, corrupting the national life at its springs; robbery and murder, attacking the elemental conditions of social order. The prophets believed and preached that the moral reformation of the state would preserve it against all enemies, while no national advance could save a people whose own life was morally corrupt. Each individual nation of the world today may take warning from the fate of little Israel and lesser Judah, if it will give attention to the moral diagnosis of national disease so pitilessly presented by the prophets.

On the other hand, the prophets' ethical ideal is exactly our social need at this hour. In our appalling problem of capital and labor, justice is the great desideratum. In all our political endeavors,

justice—fair elections, fair legislation, fair administration, fair judicial decision—is the one thing sought. The problem of the negro, of the immigrant, of the Indian, presents the same need. The horror of the tenements, the sad shame of the unemployed, call upon us for the same remedy. The world has never tried what could be done to make the perfect state simply by justice. It is an echo of the fine theory of the prophets when Richelieu says in his vindication to the king:

I found France rent asunder,
The rich men despots, and the poor banditti;
Sloth in the mart, and shame within the temple;
Brawls festering to rebellion; and weak laws
Rotting away with rust in antique sheaths.
I have recreated France . . . What was my art?
Genius some say; some fortune; witchcraft, some.
Not so; —my art was justice.

Of course there are evils within our state that even social righteousness would not remove. And the prophets saw them in their day. Their demand rings out for personal goodness. Drunkenness and licentiousness, twin deadly dangers, the curse of all classes, are again and again the lament of the prophets. The prophetic ideal is the man of truth and sobriety, strong to stand for the right, willing to die for his convictions, yet humble, simple, kindly. The character of the prophets themselves is a moral inspiration, pure, truthful, fearless, tender, preaching without reward, without popularity, and with a passionate desire to help men. If there is moral value in self-forgetful devotedness to others' welfare, then the prophets, vicarious sufferers for Israel's sins, may still inspire us. Whatever may be our view of that mysterious sufferer in Isaiah, chap. 53, there can be no doubt that the devotion of Jeremiah and the prophets formed the basis for the sublime conception.

Our inquiry does not lead us into a study of the religion of the prophets, except to note that it is throughout an ethical religion. Hosea sounds the great prophetic word: "I desire mercy and not sacrifice." Isaiah echoes the same demand: "I cannot away with iniquity and the solemn meeting." And Micah expresses the essentially ethical character of religion in that noblest utterance of prophecy: "He hath showed thee, O man, what is good; and what doth Jehovah

require of thee, but to do justly and to love kindness, and to walk humbly with thy God?"

IV. The fourth element which we consider is Wisdom, the writings of the sages. Their most characteristic work, for it represents their activity through the centuries, is the book of Proverbs. The ethical value of the book for modern life is evident from its wholesome effect wherever it has been employed in the instruction of the young. It is not very much a Jewish book. It appeals to the universal conscience. Ruskin's fine tribute to the worth of Proverbs is well known. It has often been said that the stable, if somewhat canny, character of the Scot is in part due to the attention given to this book. The proverb-writers find moral motive in the consequences of good and evil conduct. They believe this is a moral world, in which goodness leads to blessedness and evil leads to shame. A good motive, if not the highest, and in large measure true. Moreover they teach that Wisdom, the right way of life, is to be sought for herself,

She is more precious than rubies:

And none of the things thou canst desire are to be compared unto her.

Her ways are ways of pleasantness,

And all her paths are peace.

When we pass to the body of the Proverbs, their modern ethical value is evident enough, for they deal, in pithy, pungent sayings, with conduct—personal, family, commercial, political, social. And Matthew Arnold has reminded us that conduct is three-fourths of life.

The sages were thinkers, and when men begin to think they find problems; so the wise men of Israel were confronted with the great mysteries of life. They grappled with the age-old problem—ever an ethical problem—why, under the government of a good God, should a good man suffer? And their noblest piece of literature, the book of Job, is the result of their questioning. Jewish orthodoxy, shutting its eyes to the facts of life, insisted that a good man does not suffer. Job is a moral teacher because he is true to the facts of experience. It is better to doubt religious opinions than to deny evident realities. It is not moral to deny the moral confusion of the world. Job is a teacher for today, as he struggles through his

doubt, not to a solution, for there is no answer to ultimate questions, but to a recognition of the infinite power, the personal Jehovah, who holds the mysterious forces of the universe in his hands.

An even deeper question which arose later in the more pessimistic mood of Hebrew wisdom is whether life after all is worth living. If the last verses of Ecclesiastes be really a part of the book, it is easy to take refuge in the position that, after all confusing speculation, there is only one practical wisdom, "Fear God, and keep his commandments; for this is the whole duty of man." But perhaps the editors of the book felt the need of just such an easy conclusion of the matter, and so furnished it themselves. If that be the case, the ethical contribution of the editors is more apparent than that of the book itself. Ecclesiastes comes from a man whose way is dark. He has neither the vision of the prophets nor the general philosophy of providence that characterizes the sages. He does believe there is good in the world, and he does strive after it. But we miss the passion, hope, faith, that we desire in our sacred books. Were this bit of speculation representative of the wisdom of the wise, we should not often turn to them for moral encouragement.

If we are to include in Wisdom the exquisite little poem, "The Song of Songs," we have another ethical message for modern life. It teaches our wealth-admiring age that marriage-love is the real happiness of life,

If a man would give all the substance of his house for love,
It would utterly be contemned.

V. There remains to consider the ethical value of the Psalms, the lyric prayers and praises of Israel. It is significant that the editors of the Psalter have put an ethical lyric at the head of the collection. The religion of the psalmists is throughout not ceremonial, but ethical. Pss. 15 and 24 describe for all time God's demands of the true worshiper, "clean hands and a pure heart." Every man who thinks that he can separate between religion and life should hear the word of the ancient prayer: "If I regard iniquity in my heart, the Lord will not hear me." Many psalms are quite in the spirit of the Wisdom literature, and are really didactic poems:

Depart from evil, and do good;
Seek peace, and pursue it.

The sense of sin in the psalmists is not ceremonial, but ethical:

Thou delightest not in sacrifice; else would I give it.

The sacrifices of God are a broken spirit.

The penitential lyrics are surely of ethical value for modern life.

But a marked characteristic of the Psalms which seems to mar their value for today is the recurring reference to "the enemy." It is of course important to recognize that in very few instances are these private enemies. The psalmists pray for victory over enemies of war; they cry to God for deliverance from the foreign conquerors and tyrants, whom they knew so often through their tragic history; they are filled with a righteous anger against oppressors of the poor and weak within the state; or they are indignant with apostate Jews who seek to lead others from the faith. The fundamental idea in these "enemy" psalms is a true one, and its recognition has great moral value. It is the prophet's passion for righteousness and the wise man's belief in retribution, both translated into prayer. But it cannot be denied that the spirit of ancient vengeance often breathes through these ardent poems. The savagery of the warfare of those days is in Ps. 137. The horrible inclusion of wife and children in a man's punishment appears in the awful imprecations of Ps. 109. Jesus has taught us better. He has taught us to hate iniquity and to withstand it, and yet be tender toward the misguided man who is guilty of it. Some of the "enemy" psalms we cannot use. Many of them may well express our horror of the sins and wrongs of the world and our prayer to God that right may conquer.

The Old Testament is not the New Testament. And we have only one Teacher. But the Old Testament has ethical value for us still. It shows to us characters and deeds of moral power; it has commands of abiding validity; it presents ideals of righteousness that the world has not yet learned; it has practical precepts that may teach us wisdom; it has songs and prayers that make us better men.

MEN OR INSTITUTIONS

SHAILER MATHEWS

The University of Chicago

One after another the philosophical theories which in the eighteenth century gave birth to republics are being discredited. Not that they have been proved utterly false or quite impracticable; rather they are seen to be only partial. The eighteenth century said very confidently that all men are created free and equal; the twentieth century says that this equality and freedom by the very nature of the case can refer only to men as citizens. The eighteenth-century philosopher put a man over against his environment; the twentieth-century sociologist makes him a part of his environment. It is not so long ago that it was naïvely believed that a republic would be a panacea, not only for political, but for all sorts of social, troubles. The last hundred years have shown that the utmost inequality can exist in a republic. In a word, the conception of man as an individual is giving way to that of man as a part of a great social unity. The figure with which we now think of society is not that of a sand-heap composed of independent grains, but rather that of a great body in which members work independently and yet in each case are conditioned by their relations to the whole.

It has resulted inevitably, therefore, that the institution—that is to say, the law or custom or organization in which the social will has expressed itself—is no less influential than it was one hundred years ago. Modern institutions may be different, indeed many of them are radically different from those of our forefathers, but they are quite as influential. Indeed, we could not do without them. Such things as Sunday observance, marriage, private property, corporations, educational institutions, churches, the conventions of society, and innumerable other things which constitute the surroundings in which we find ourselves, and which to a greater or less degree control our action, are so many helps which the experience of humanity has invented, and, on the whole, accepted as advantageous and helpful

for the development of our common life. The dream of anarchists is likely always to remain a dream, whereas the all but universal obsession, which we call socialism, is everywhere to a greater or less degree affecting thought and legislation.

I

Men, and some women, of a certain temperament, are at war with institutions. In some cases this revolt is against the smaller conventions of society and concerns little else than the length of one's hair, the style of one's necktie, the wearing of velveteen coats, and a genial hilarity at restaurants. Such men and women are mere Bohemians, and their petty independence has about the same relationship to the current of earnest living that the foam on a millstream bears to the stream itself. They lend a certain picturesqueness to the social landscape even when their unconventionality itself becomes conventional. At the other extreme of this frivolity is the terrible earnestness of the revolutionist. How indifferent this new social spirit may become to social institutions is evident in the great revolution through which the Russian Empire is now passing. But should it succeed in accomplishing greater destruction than it has already wrought, it must still face, as Frenchmen and Americans in the eighteenth century had to face, the very much more difficult work of constructing new institutions, and these in turn will regulate the life of every Russian. Practically the first efforts of a revolutionist are devoted to the breaking down of detested institutions. Sometimes this revolt includes only political institutions, but in most cases outside of the practical-minded Anglo-Saxon race, it extends also to the customs of society, and however it may express itself in words, runs to the elevation of the rights of the individual until those of society as such are quite forgotten.

But we should not allow ourselves to overlook the fact that no matter how passionate and ill-judged these revolts against institutions may be, they represent a great truth just as truly as institutions themselves represent an elemental need of our social life. Reduced to its lowest term this revolt, born sometimes of necessity, sometimes of sheer impatience, represents that which is very likely to be forgotten by the thoroughgoing conservative, and particularly by those

who to any considerable degree are benefitted by these institutions. And this great fact is the worth of the individual human soul. So long as humanity lives upon the earth, this struggle between the relative importance of a man and institutions will go on. It is a condition of our progress. Its importance is more than academic; it is one of the most vital problems in today's life.

And it is something more than a question of the form of government. We find ourselves swept into the struggle whether we live in a democracy or a monarchy. We may be temporarily content with political forms, but that very content seems to bring out into sharper relief our discontent with certain other institutions. The sense of injustice is one of the elemental things in life, and the demand for rights will be as long-lived as the race. The struggle to remove injustice, to destroy superstition, to place some masterful truth in better perspective, to convince ourselves and the world that a man cannot afford to give anything in exchange for his soul, constitutes a most precious heritage, but it also gives rise to some of the most perplexing questions. On the one side, we recognize the need of an institution; on the other side, we recognize the supremacy of human welfare. How can the two be adjusted?

Human well-being, it must be recalled, is not necessarily the well-being of a given human being. A war conducted for a noble cause is intended to benefit a nation; but individual patriots will suffer and die. Similarly in business. It is undoubtedly true that great economies have been established and the comforts of life more widely distributed through the concentration of industries. But every such concentration represents sorrow and defeat brought to some individual.

The problem of adjusting the institutions to human welfare is not as simple, therefore, as it may be considered. At its best, it is really three-fold. There may be, first, a condition in which an institution is obviously injurious to human well-being. There is, for instance, slavery. At certain stages in the development of human society slavery was undoubtedly relatively beneficial. It was better that a conquered tribe should be kept in bondage and used for industrial purposes than that they should be massacred. But there came a time when slavery was no longer beneficial, but only a survival of a lower stage of social development. At such a time as that there can be no

question to which side the ethical balance should swing. The institution must be abolished. The fact that certain men would lose money if their slaves were set free is a matter to be adjusted in a wise way, but the institution as such is without the pale of mercy.

Secondly, there are situations in which the interest of the individual must be sacrificed to the institution. Reference has already been made to a war waged in the interests of society, but an even more striking illustration is to be found in the institution of marriage. There can be no doubt that the institution brings hardships to individuals. Yet, with the exception of certain radical thinkers, nobody would seriously contemplate the abolition of marriage as an institution. It is too advantageous to humanity as such to be abolished because of the exceptional suffering it may entail.

The third and more difficult situation arises in periods of transition, when institutions are being changed or evolved, and individuals are suffering in consequence. Expediency is here not to be quite identified with right. It is possible, for instance, for a man or a group of men to take advantage of laws, which, being the outgrowth of other conditions, no longer apply to those coming into existence, and so to use them as to bring great advantage to themselves and injury to others. Such procedure may go so far as materially to affect social life. The question as to whether in such a course of procedure it is just that individuals shall be sacrificed is not precisely a question as to whether or not the procedure brings advantage to some particular group of men. It rather concerns the general tendency of the transition and the new institutions. Do they, on the whole, conduce to human well-being? At this point, of course, there will be a very sharp difference of opinion. The losers will not be as enthusiastic for the change as are the victors. But weakness, no more than might, makes right. There have been innumerable cases where, under such conditions, it has been for the benefit of society at large that economic changes should come about, though many men suffer loss in the changes. Yet he must be indeed a brave and wise man who can feel thoroughly content when, in the interests of the ultimate good of society, he moves on, relentlessly crushing the interests and lives of other men!

II

The issue is not merely economic or political. It is moral. We make a fatal mistake when we release any phase of life from the decalogue. A non-moral economic problem is as ghostly as an economic man. A non-moral patriotism is the last resort of scoundrels. Seek to evade it though we may, some divine "Thou shalt" or "Thou shalt not" meets us whenever we seek to institute any change in the social order, and we are forced back and away from expediency or compromise to the elemental considerations enforced by the Christian religion.

We may as well face the matter honestly. Unless our Christianity has something to say to us worth our hearing relative to this vital struggle between the good of the individual and the permanence of the institution, it will be not merely society that suffers. It will be religion as well. We have long since passed the point where our faith can be a matter of Aristotelian logic or of æsthetic adoration of stained glass windows.

And Christianity has its message—not a program, but a prophetic, soul-searching, conscience-finding message. The clear moral judgment of Jesus illuminates our path. In a day and land in which reverence for the institutions was supreme Jesus declared with unmistakable clearness and impressive concreteness that institutions are for men and not men for institutions. This yields us one fundamental principle, which once stated becomes self-evident, that the institution is not an end in itself; it is an aid to the achievement of human well-being.

The attack of Jesus upon the tradition of the Pharisees well illustrates his attitude. If there is anything noble in the history of the world, it is the determination of men like the Pharisees to create institutions which shall embody the will of God. From this point of view Pharisaism is by no means a matter of two thousand years ago. It is representative of a tendency which we find today, and which our grandchildren and their grandchildren will find in their day—the tendency to elevate an institution above man. The danger lies indeed in the blessing. Some social institution is seen to be essential to religious and moral welfare, and men are told to submit to it. The sabbath, for instance, arose from, and represents, a real need

in human life. The Pharisee in his endeavor to formulate with great precision the means by which the sabbath should satisfy this need erected a tremendous edifice of legislation with thirty-nine different classes of things which could not be done on the sabbath day. It is clear enough to us that such legislation was excessive, yet it is very difficult to see wherein it was illogical if once its premises be granted.

Jesus' attack was not upon the institution of the sabbath as one of the necessary things of life. It was rather upon sabbath legislation. No man ever saw more clearly than he the possibility that the law of God could be made of no effect through human institutions. His demand was not that the sabbath should be abolished but that it should be adjusted to human welfare. The sabbath was made for man, and not man for the sabbath.

Similarly in the case of marriage. Jesus recognized an element of possibly legitimate concession in the Mosaic recognition of divorce, yet at the same time he saw that as a recognized social institution it was defeating the fundamental fact of marriage. He therefore reinstated the institution of marriage in its old supremacy. It was something indispensable for human welfare. Similarly in his cleansing of the temple, his recognition of sacrifice, his criticism of fasting and almsgiving. There is everywhere clear discrimination between those institutions which are furthering human welfare and those which are oppressing and hindering human welfare. Jesus favored the one, he opposed the other. Outgrown institutions and parasitic institutions were alike condemned.

Paul's treatment of the law was similar. Christianity had not lived long before the apostles were brought face to face with the question as to how they should treat the religious survivals received from Judaism. The law both on its written and oral side was one of the best institutions Hebrew antiquity had bequeathed to the times of Jesus. The Thorah was possibly the noblest survival humanity, until the time of Jesus, had ever seen. It was accredited a divine origin and was obeyed with almost fanatic punctiliousness. It was certain to demand of all Christians an obedience equal to that paid it by the Jews. Yet Paul declared the Christian was freed from the law. A more revolutionary position no man ever took, but his grounds are perfectly evident. Valued as was law; given, though it

had been, by God through the hands of angels; intended to be a minister of grace, it had become a minister of sin. Christian experience, Paul saw, was hindered rather than benefitted by its requirements. Until Christ had come, it had been the best thing that the world possessed. After the Spirit had entered into man's heart it was a lesser good to be avoided, an institution that was outgrown. Here again the principle is clear. Any institution that no longer ministers to human welfare is to be abandoned. Any age can apply this to its own situation. The moral sense may not lead a man or society to evolve at once the most desirable substitution for feudalism and monarchy and the municipal boss, but it does teach man to see that such institutions are outgrown because they are injurious.

Such a principle, however, is essentially destructive, and Jesus and Paul were something more than mere iconoclasts. They not only destroyed outgrown institutions, but they set in motion forces which were to construct others better fitted to minister to human welfare. If Jesus would not put the new wine of messianic enthusiasm into the old bottles of asceticism, it was only that his little community might be the freer to develop its own way of life and its own simple customs. Paul refused to permit the gentile Christians to become Jews; but he strenuously insisted also that they should not be anarchists. They were to regard all social conventions up to the limits of a strong conscience and the duty of helping the weak. No more sensible advice relative to the relation of existing institutions will be found than that contained in his discussion of meats offered to idols, and the general social conventions of Corinthian life. And even more positive is his treatment concerning the rapidly developing customs within the church itself—the treatment of the poor, the observance of the Lord's Supper, the choice of officers, and the entire matter of church organization. In each case his cardinal insistence is that all things shall be done for edification. That is to say, institutions were to be developed which should express and carry to still further effectiveness the Christian spirit. Is not this the very heart of his otherwise difficult reference to the charism of administration?

But here again there is to be seen something other than the mere rule of thumb. The Christianity of the New Testament had no

social program and had no social philosophy and had no social revolution. The early Christians were to be subject to the king. Christian slaves were not to be freed, and Christian slave-owners were not to be zealous to emancipate their human chattels. The explanation is plain: As things were then in the Roman empire the Christian spirit had not become sufficiently extensive to warrant the destruction of an empire or even of slavery. But all this does not mean that history as we know it was not implicit in the early Christianity. It was only a matter of time when the fact that men were brothers was to make it impossible to hold them as slaves, and the fact that men were children and subjects of the great King of Heaven was to make it impossible to submit to an autocracy. As fast as the Christian spirit became sufficiently socialized, either in church or state, to precipitate itself in institutions, institutions came. The fact that they came often with terrible suffering is a melancholy commentary upon the fact that the march of goodness and justice is very slow and that men learn painfully the lesson that the most lasting victories are those won by love.

III

It is here that biblical teaching touches life. That institution which is clearly destroying human welfare should be reformed or abolished, and, on the other hand, every new development of the Christian spirit must in some way express itself in some social institution.

I am aware that these principles may seem mere generalities. But they are also elemental, so intimate and penetrating as to reach the very center of man's moral life. As in the time of Jesus, the Christian man of today is confronted by the very simple alternatives: Does this or that institution make for human welfare? Is or is not the Christian spirit effectively expressed in social institutions? You cannot answer the one without answering the other. A Christian society must often be destructive, but at the bottom it must be constructive. The kingdom of saints, if it ever comes, will not be a mob of iconoclasts.

If once a man attempts to put these two supplemental principles into actual operation, he will quickly see that they are singularly

coercive. There are, for instance, many institutions in today's life which, however conducive they may be to a certain well-being, are being bought at too high a price of human suffering. A cotton mill is an admirable institution, but a cotton mill that succeeds by ruining little children is a curse. He who harms his neighbor, except in the way of the painful and inevitable accompaniment of wholly unselfish efforts, injures, not only his neighbor, but the entire community. There is no moral necessity that men should be ruined in order that a distillery should pay dividends. Economic progress is purchased too dearly if it breeds indifference to the suffering of individuals, a hardening of men's hearts, and a brutalizing of social life. Better that the wheels of material progress should move a little more slowly than that they should become the wheels of a new juggernaut. If a man wishes to know his Christian status he should ask himself, in the quiet of his own conscience, the simple question as to whether he chooses to pursue a course of action calculated to build up an institution which reeks with human suffering. He may find new meaning in those words of John that bid us judge of our love of God by the genuineness of our love for men. If it be urged that modern society is still partly based on war, the only reply can be: So much the worse for society. There is in this fact no call for the Christians to join with the victors in ordering a general massacre. Jesus never bids a man succeed. He dared himself to fail. Any disregard on our part of the rights and interests of individuals is at the risk of our own souls.

But must not the individual sometimes be sacrificed to the interests of society? He assuredly must. The glory of our race is that it can produce heroes and martyrs. There even come times when men must deliberately cause suffering to their fellows in behalf of some institution which promises vast ultimate good. The patriot gives himself for his country. The father voluntarily foregoes his own advantage for his children. The citizen is forced to pay taxes even against his will. A board of trustees demands the resignation of the incompetent instructor for the good of the students. The employer is certainly justified in discharging his employee whose carelessness endangers the safety of others, or whose wastefulness destroys the dividends of the company. The inventor imperils the wages of

multitudes of men who know how to use only the methods of manufacture which his invention displaces. But God save us here from charlatans and fools and rascals! He must be a wise man who can lay down rules that would apply to all cases, or even to a single case. The problem is too deep for rules. It calls for principles and conscience. The welfare of all is the supreme consideration, and that not material welfare only, but the highest good to the community from every point of view. Yet no mere intellectual application of this principle will suffice to guide one's conduct aright. To such apprehension there must be added a genuine regard for men, a sense of the value of the individual, and real brotherly love. Thus we return as ever to the need of intelligence and religion; not intelligence only, nor religion only, but both in the same human soul. Neither doctrinaire socialism, nor theoretical altruism, nor impulsive generosity can solve the problem. Intelligent apprehension of principles, sagacity in handling situations, deep-seated love are alone adequate to the task. And the greatest of these is love.

Human society is not a chemical laboratory in which experiments can be carried on without ever thinking of the injury we may do to others. A human life is not a chemical element. Success is no criterion of conduct. A man is to seek, first, the kingdom of God and his righteousness, and deep in that righteousness is human love. After all concessions have been made, after all the need of self-sacrifice has been exploited, there yet remains the fundamental teaching of Christian morality—the Golden Rule. No amount of sophistry can quite wipe that out. A civilization that makes institutions superior to men is a civilization to be destroyed. And the God of love and justice will destroy it.

WORSHIP IN THE SUNDAY SCHOOL

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Worship is invaluable for the religious life and education of children. Its importance in the Sunday school is fully acknowledged by the amount of time and energy devoted to worship by Sunday schools everywhere. The ways and means of promoting worship are always a problem; and there are unmistakable signs of a general demand for a reconsideration of traditional practice.

The problem may be discussed under the questions of the organization of Sunday-school worship, the ideas which should be expressed, and the form or quality of the literary and musical material to be employed.

I. THE ORGANIZATION OF SUNDAY-SCHOOL WORSHIP

1. Worship in the Sunday school should proceed by actual worship and the exposition of the forms employed; and these two exercises should be prosecuted separately. Nothing in education is more obviously learned by doing than worship. Here experience is the best teacher. How direct and vital are the spontaneous prayers of children! How quickly they learn to pray, and how well! On the other hand, how easy it is for children's prayers to become perfunctory, when they repeat forms phrased by others! It is true that set prayers, psalms, and hymns should be used. They may voice profounder experiences than children entirely understand; but they excite the sentiments which they express and are invaluable for the richest spiritual culture of childhood. For this purpose, however, they must be made as intelligible as possible. Forms of worship must be expounded as expressions of religious experiences of those who use them. Meaningless repetition of noble sentiments positively dulls religious sensibility and fosters formalism. Worship without a pointed insistence upon the solemnity of adoring divine virtues is worse than a toleration of insincerity. It permits a culti-

vation of hypocrisy, and that with the aid of poetry and music. Worship may make or mar the soul of any child. It is impossible to exaggerate the importance of interesting and vital expositions of the contents of worship used in Sunday-school services.

But actual worship and the exposition of worship are essentially different processes. Worship is worship; and the study of worship is a preparation for worship. If the two be mixed, it is actual worship which suffers. Drilling in music or explaining subject-matter distracts the attention from adoration to the mere mechanics of worship. Striving for effect supplants effort at self-expression. Religious emotion is exhausted by counter-currents of feeling. Reverence is discouraged; for devotion languishes if it is not sufficiently sustained.

Children are in constant need of worship. They should be allowed to worship as they may worship, and no hand of Uzzah should be stretched out meanwhile to save the occasion. When the formal worship of the day is concluded, the children may be corrected, if need be, for indifference, taught something regarding religious meditation and the meaning of the language of devotion, and drilled as much as necessary in the mechanics of melody and enunciation. The lack of reverence more or less remarked in many Sunday schools may be attributed in part, no doubt, to other causes, but the need of a full opportunity for children to understand what they utter, on the one hand, and a fair chance to worship, on the other, have more to do probably with a want of reverence than anything else.

As far as possible, forms of worship should be explained and practiced before they are used at all, and presumably on the Sunday before they are formally used. The ritual employed for actual worship in Sunday schools should be short; for children cannot sustain religious emotion as long as adults. But many selections may be used for the purpose in turn. The variety desired will be secured by this plan; and the order of the forms most persistently used may be changed for the same purpose. A psalm or prayer may be chanted one Sunday, which is repeated without music on another. Hymns themselves may be read sometimes responsively.

Talks on worship should include the nature and function of worship and the history and meaning of hymns and other symbols. The

value of worship in the Sunday school depends in the last analysis upon children's clearly understanding what worship is. If we define it as filial converse with a heavenly Father, worship will be used to stimulate filial conduct to God, and not to please him by the etiquette of ceremony. In the latter case, God would be thought of in the guise of an oriental king; in the former, as a Father to whom polite nothings in the language of worship would be painful flattery. If worship is the adoration of God's character, exciting active co-operation with the divine purpose, it will readily accomplish great spiritual results; for love of God will grow by expression, and ardor for moral effort by praising different virtues found in him, and prayer, as a meditation upon God's purposes, will furnish practical direction for the religious zeal excited. Too often, however, worship is conceived to be a means of encouraging awe of almighty power. Awe begets a feeling of helplessness, discouraging to ethical activity. This is the worship of paganism. It is incompatible with the approachableness of our heavenly Father as revealed by Jesus.

2. The officers in charge of worship in the Sunday school should be: a conductor of worship, presumably the superintendent; a teacher of the literary and musical material employed, preferably the pastor; and a vocal musician. These functions may be discharged by either one or more persons. But no occasion certainly could present itself to a pastor for more informal, opportune, and direct talks to the children of the church than the office recommended for him to fill, nor one where so many phases and phrases of religious experience would be so inevitably suggested for explanation to those whom it should be recognized as the principal business of his profession to instruct.

One at least of the officers in control of the worship of a Sunday school should be as good a musician as the church can supply. As long as the quality of hymnbooks, for instance, is regulated by the demands of the general market, the popular taste to which publishers cater is as apt to deteriorate as not. Vigorous effort is necessary to educate the taste of Sunday-school authorities for what is really good. To this end, the regulation of Sunday-school worship should be placed in the hands of experts. The children and Sunday-school teachers alike will not tolerate what is inferior, once they have enjoyed what is better, especially if the improvement is radical.

II. THE IDEAS WHICH SHOULD BE EXPRESSED IN WORSHIP

1. The ideas should be true. This much will be conceded by every reader. But to use only truthful expressions in worship is a real task and calls for rules of its own. Hymns or prayers should be selected subject to a careful test of the truth of the ideas which they contain. Some hymns must be wholly excluded from Sunday-school services, and some stanzas always omitted from otherwise good hymns. No forms of praise, prayer, or profession of faith should be allowed to retain any phrase which children must use with mental reservation.

We are not here concerned with the mooted question of whether forms of expression which call for mental reservations should be employed by adults themselves. Children naturally say what they mean and mean what they say. They learn to mean whatever they sing or recite. Young children especially are incapable of maintaining a double line of thought such as speech with mental reservation involves. Deliberately to cultivate this sophistry in older children is to jeopardize frankness in the expression of religious ideas. Against this no compensation can rightly be urged. If any double standard should be tolerated in the use of language, surely the higher one should be demanded for addressing God and talking upon religious subjects—at least, let us say, in the religious education of children. Let us run no risks of “offending” God’s little ones. Indeed, we have quite another use for erroneous symbols. They serve to point out ideas to children which are frequently uttered, but are nevertheless untrue.

2. The ideas expressed in worship should be important. All that is serviceable in public worship is necessary for a Sunday school. Not only are the religious sentiments of children to be expressed in the services of the Sunday school, but all the forms of worship used in church services are valuable for the older students; and the Sunday school as a school of worship should both cultivate a taste in children for church services and educate them in an intelligent use of church forms of worship. The character, scope, and variety of the forms will be determined for each school by the habit of the particular church to which it belongs.

Worship should be addressed to God. This follows if worship

is to be worship. Some so-called songs of praise are addressed to no one in particular. Others are worse for being exhortations to fellow-beings. Such hymns are seldom poetry. They are never worship. Hymns and prayers are addressed at best to God the Father. This accords with the emphasis of Jesus and his every utterance upon the subject of worship; and children cannot be taught too thoroughly the direct approachableness of God. "The Father himself also loveth you" is the essence of Jesus' revelation.

Worship for children of all ages should celebrate both the individual and the social aspects of Christianity. Current forms of worship abound in celebrations of the relations of the individual to his divine Father. But the social relations of the individual to other members of the divine family than God the Father and Jesus Christ are seldom considered. The brotherhood of man is a rare subject of hymns, and God's purposes for the corporate units of society are almost entirely confined to the subjects of the church and pagan nations awaiting evangelization. The kingdom of heaven on earth as such, is almost ignored, and the Christian family also. And where shall we find hymns celebrating divine ideals of municipal, industrial, and national life? International peace is only less rare a theme of divine providence in modern hymnology. Current hymns, moreover, are too emphatically doctrinal, too engrossed as a rule with the bliss of a future life, to be sufficiently concerned with charity, justice, and moral reform. Consequently it is almost, if not quite, impossible with the hymns available properly to emphasize all that is important for Sunday-school worship.

3. The ideas expressed in worship should be suitable. The literature and music alike of Sunday-school worship should be graded according to the stages of development of childhood and youth. It is sufficient to distinguish the three general epochs of infancy, middle childhood, and youth. The elemental ideas of God and conduct should be celebrated in the primary department of the Sunday school: God himself being valued as a heavenly Father for very much the same qualities of a provider, protector, and ruler, for which the human parent is relied upon in the infancy period. God as Teacher and Friend, who confides his reasons for commands, should be prominent in the conceptions of worship celebrated in the early

school- or conscience-building period of middle childhood; and God as sacrificial Father, with unbounded faith in the responsive love of his children as leaders in establishing his kingdom in the world, should be emphasized in the worship of the youth and adult period of Sunday-school students. To this end, Sunday schools do well, of course, to have the primary department worship by itself. Nor is it without some distinct advantage to have each of the other departments of the Sunday-school worship separately.

III. THE FORM OF THE LITERARY AND MUSICAL MATERIAL

As a rule every literary and musical composition employed in Sunday-school worship should be a masterpiece. Every hymn should be poetry. The music of Sunday-school no less than church services should have the quality of dignity. Ecclesiastical music, it may be freely admitted, should be more generally cheerful than was demanded half a century since. Classical hymns are too often set in a minor key. But religious music should always excite adoration, never an impulse to dance, and worship in a Sunday school should cultivate a taste for the stately services of the church, and never for light opera.

THE USE OF THE BIBLE IN PUBLIC SCHOOLS

A SYMPOSIUM

A science centers around some body of facts accepted, and held in common, by those who deal with that subject. Such knowledge grows out of the connection which is found to hold between bodies of observed facts. The assurance with which a deadly poison is taken into one's system rests upon the connection which has been observed to hold between definite quantities of matter called atoms. This is because there is a body of facts which go to make up the science of chemistry. When masses of matter are dealt with, we call the science physics. With the truth of the facts which form part of any science individual opinion has nothing to do.

When now we compare the teaching of the Bible with the teaching of science, we find ourselves in an entirely different world. The Bible has traditionally been taught wholly from the standpoint of doctrine. And individual opinion has so entered into biblical instruction that the unity which obtains in other departments of teaching is largely absent. Although this is happily changing, yet it is partly true that the only unity which exists is that which holds within some sect or ecclesiastical body. And this, in the nature of things, can never be one thing for any length of time. And, further, the children of those who do not belong to any of these sects as a rule receive no instruction whatever of a definite character regarding the Bible. Naturally the doctrinal method makes any teaching of the history and literature of the Bible impossible in any but sectarian schools.

The question is: What can be done? Is it to be expected that the teaching of the Bible can be made a science and take its place among the other great departments of instruction? The history, literature, and thought of the Greeks and Romans are scientifically taught today without the sectarianism and chaos which exist in biblical teaching. Why cannot the history, literature, and thought of the great religious peoples of the world, the Hindus and the Jews, be taught in a similar way in the schools and in the church? There is no reason, save that of prejudice, why it should not be done. The

historical method is educating a generation of religious teachers who will bring order out of the ecclesiastical medley which reigns today. Anyone who follows the history of Israel will have the same foundation for the study of the literature and thought of Israel which the history of the United States offers to the student of American ideas. A historical basis is absolutely necessary to any solid, reliable knowledge of the thought of the Bible.

Of course, the objection comes that the object of the church is not to teach history. But such an objection overlooks the fact that religious thought itself has a history, and that this history of ideas runs parallel with the history of events. Thought is never understood apart from life. The thought of the Bible is one continuous development; and no adequate conception of this teaching is possible apart from its order and connection.

This is only to say that, if the Christian religion can have a scientifically written history of its literature and of the development of its thought, this history simply must become common ground for all who hold to Christian traditions. Creeds, philosophies, explanations, theories, are the products, more or less, of individual thinkers, and must necessarily be confined to comparatively small groups of adherents. But the Christian church does not rest on our explanations of facts and experiences. It rests on a certain history of facts and experiences. Our ways of explaining, of interpreting, of giving philosophical or doctrinal expressions to, these historical facts must necessarily differ. But the underlying history—if it be a genuine, scientifically accredited history, such as any other history—must be common ground for all. Such a history, as history, could be taught in all schools and in all churches. And it would serve to open up a common field for all sects and all creeds. The student of the history of any religion is not asked to accept it; he is asked to know what it is, to comprehend it as entering into and influencing civilization.

If anyone thinks that the Bible teaches doctrine primarily, rather than history or literature, it need only be said that the doctrines of the Bible are themselves intelligible only when studied in their historical setting. Let any question—the problem of evil, the kingdom of God, immortality—be taken up, and it is evident at once that the historical treatment is the only one possible. The question,

What does the Bible teach regarding the kingdom of God? cannot be answered in this form. It depends upon the period we may be studying. Is the Mosaic or the Davidic theocracy the same as the kingdom of God in the teaching of Jesus?

This is the only view of the Bible which can save its truth to the growing intelligence of humanity. What was true for one age of the Bible was not true for another. Hosea condemned the work of his predecessor, Jehu. The book of Jonah has outgrown the national feeling of earlier days. Judged by the historical method, the teaching of earlier periods is incomplete, rather than wrong. The history of the growth and development of the religion of Israel cannot offend the most skeptical in so far as it is taught as history. And it may win many who on other grounds might oppose its teaching. On the other hand, this history will furnish ground common to all professing Christians. That which binds Christians together is the body of historic facts common to them all. These historic facts get their authority from experience. In one sense, religion is the outgrowth of experience, and is not dependent upon the past at all. The Christian religion centers around a threefold belief: the belief in God, the belief that man as typified in Christ is the incarnation of the life of God, and the belief in immortality. And these beliefs need restatement from time to time to suit our experiences; but as a church they have come to us out of a certain history. Those who adhere to, who accept, these beliefs are Christians. But others who may not accept them could not on educational grounds wish to be ignorant of their historical origin as depicted in the history of Israel.

The history of the relation of church and state is as enlightening as it is interesting. In the early history of Israel there is no separation between church and state. The patriarch was the head both of religion and of society. Society itself rested on a religious basis. Moses was both prophet and lawgiver. David was the leader of his people both in politics and in religion. Something of a separation between church and state came in with the prophets; for, although their work was primarily social and political, they were professional teachers of religion, made so by the increasing complexity of the life of the time. As the king came to be more and more a government administrator, the prophet became more and more an official teacher of religion. In the exile the Jewish state ceased to exist. Judaism

was consequently one vast church. This is the origin of the priestly system of religion in the Old Testament.

In the early development of Christianity, church and state were naturally distinct. But they became one in the fourth century under the emperor Constantine. The Reformation in the sixteenth century again brought about their separation. Its keynote was individual interpretation of religion. Evidently this is not the standpoint of the Law.

With regard to the present relation of church and state, no one formula would cover the case. Eminent educators are protesting against keeping the Bible out of the public schools. They argue that the literature of the Bible has a superior rank in the literature of the world. Shall it be ruled out, they ask, because it happens to be religious? As for the religious element, they insist that citizenship itself requires moral and religious training. On the other hand, we are forcibly reminded that the teaching of the Bible, concerning itself with religion, is unavoidably a matter of faith and necessarily introduces certain doctrines of theology. This, we are told, is sectarian and inimical to freedom of religious thought.

Whatever the outcome of this discussion may be, one thing is clear, that the easy-going attitude toward this problem, which has resulted from our inherited separation of church and state, is fast coming to an end. We are waking up to the fact that the kind of teaching which makes good citizens is not merely intellectually pouring into youth a certain number of facts, in this or that field of science, but also along with this acquisition of scientific knowledge the appeal to the developing will, and the expanding emotions, as well as to the recipient intellect. No one doubts this in the least. Nor is it doubted that the literature of the Old and New Testament, properly selected, is more fitted than any other body of literature of the world to develop the moral nature. Why, then, is this literature—the prophecies of Amos, Isaiah, Jeremiah, and Jonah, the Psalms, Job, the Proverbs and the gospels—not given a place in the training of youth along with Browning and Tennyson and Shakespeare? The answer is that the biblical literature is distinctively religious, and involves certain doctrines which are differently interpreted by different sects, and not held at all by those who do not profess to be Christians. The same answer must be given regarding the teaching of the

history of Israel in the schools along with the histories of Greece, Rome, England, and the United States. These latter histories are taught on a purely scientific basis, with no other presuppositions than those which any court-room would respect; whereas the history of Israel has until recently been taught, and is still largely taught, on a basis other than the historical basis upon which other histories rest.

If this be the situation—and who is there who does not know for himself that this is the situation?—the problem before us is sun-clear: Either the history and literature of the Bible must be taught according to the universally accepted canons of history and literature; or we must give up any thought whatever of putting this work into the curriculum of the public schools, or of unsectarian academies and colleges. It is the traditional anti-scientific method of biblical study which has made the Bible practically a closed book to the great masses within the public schools and non-sectarian academies and colleges. The difficulty is not so much that involved in attempting to give the Bible to a disinterested public, as in overcoming the traditional prejudices in the minds of those who are charged with its teaching. In so far as the scientific method of Bible study has succeeded in establishing itself, it has been attended with unbounded enthusiasm and interest. May it not be that the so-called lack of interest in the Bible is only the unconscious protest against the traditional unscientific method of Bible study? One thing, however, must be kept in mind to temper our unbounded enthusiasms and expectations, that real Bible study can be prosecuted only by those who have been trained to appreciate, and in some measure to deal with, literature in a historical and scientific manner. The Bible embraces an enormous field, both literary and historical; no one, therefore, who cannot give it more or less serious study can hope to attain any real understanding of its teaching.

But a distinction must be made between Bible study and the Christian religion. It is the work of the church to develop the latter; the former belongs to the schools. It is because the scientific study of literature and the personal field of religion are not kept distinct, that so much confusion arises. The literary and historical study of the Bible is universally coming to be taught purely from

the standpoint of objective science. We teach in our schools the religious history and literature of the Greeks and Romans without introducing into these subjects our own private beliefs and doctrines. No other kind of teaching would be tolerated in this field. Just so can it be with the Bible. To keep this literature out of the schools is to deprive the youth of the very best material in the study of conduct and life. But how can it be done? By the same historic and scientific method which enables those of all sects and creeds to study moral and religious literature in general. It cannot be done with the present doctrinal method; and the objections which are rightly held against putting the Bible into the schools hold only against this doctrinal method. There can be no objection to the literary and scientific study of the moral and religious history of the Greek and Roman, Mohammedan and Persian, Chinese and Hindu, civilizations. How could we comprehend the life of these peoples without a knowledge of their religion? And no one objects to the historical and literary study of these peoples. No education in history and morals is possible without these studies. And why should the Jewish and Christian literatures be excluded? This field of study could not be excluded if it were taught in a purely objective, scientific, historical manner. No one in the schools is asked to believe, to accept personally, the views of Milton or Browning or Tennyson. So must it be with the teaching of the Bible. The problems of personal belief belong to the churches, theological seminaries, and sectarian schools. The individual is free in these matters. But given a teacher who is trained in the scientific study of history, and there is no more difficulty involved in the unfolding of the moral and religious study of the Old and New Testament than is involved in the moral and religious study of any of the great civilizations of the world. The difficulty is not with the subject to be taught nor with the youth to be taught, but with the dogmatic prejudice of institutional religion which is afraid to let the Bible stand on the merit and worth and permanence of its own inner contents. Whether the literature of the Bible will stand or fall will depend, not upon the theories which are held about it, but upon its own meaning and message to the human race. If one has an intelligent faith in the Bible, he will rejoice to see it take its place among the great literatures of the

world, along with Homer and Shakespeare, convinced that it has its own distinctive message.

This historical view of the Bible is the only ground of possible unity between non-Christians and Christians, as well as among Christians themselves. Some who can only be repelled by the traditional doctrinal method can have nothing but respect and admiration for the Bible when it takes its place among the other great religious literatures of the race. Among Christians themselves the historical method of biblical study, by giving to the books of the Bible their respective places in the development of the Jewish and Christian thought, will introduce the common ground of definite historical fact. And, finally, the historical method will alone preserve the value and meaning of the Bible itself. By giving each book its place, what are now uninteresting books will take on fresh and living meaning; and those things which offend the developed religious sense of today will be given their proper, but subordinate, place in a developing race-history. The inspiration of the Bible will not stand or fall with separate passages or separate books. It will be seen in the culmination of its message to the world in the person and teaching of Jesus Christ.

It is one thing to understand the Bible; it is quite another thing to teach it. A historical view of its entire development is necessary to an understanding of the Bible itself. But psychology has something to say as to the way in which this body of literature, historically comprehended by the teacher, is to be adapted to the developing mind of the student. He will be open only to that portion of it which is on a level with his own stage of development. The educational psychologist must work out this problem. It may be that some sort of parallelism exists between the development of the race, as seen in the Hebrew race, and that of the child. The age of story and tradition; the period which sees in custom its authority; the development of a moral will in the eighth-century prophets; the adjustment of this will to the larger world, human and divine, through love, as seen in the gospels; the development of doctrine such as is seen in Paul and the fourth gospel—these are stages which correspond to levels of development in the living experience of the individual.

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In opening this discussion, let us distinguish between the two uses for which the Bible is being advocated in the public schools. (1) It may be read in an opening religious exercise, without note or comment; this is the *devotional* use. (2) It may form the basis of instruction for courses in biblical history, biblical literature, morals, or religion; this is the *academic* use. Perhaps these four courses constitute the only academic uses for which the Bible has been urged; but for these four, in various combinations, the demands are many and insistent.

Now, the thesis which I should like to defend is: The use of the Bible in the public schools should be devotional, not academic. This thesis is a unity, whose meaning is not to be divided, and whose implication is as positive as it is negative. This position as a whole has many advocates; perhaps more opponents. It is opposed alike by those loyal and zealous Christian people who want both the devotional and the academic uses, by those lovers of ethical culture who want at least the academic use, and by the extreme radicals who want neither. My answers to the opponents will be suggested in defending the proposed thesis. To consider, then, the positive and negative phases of the thesis in succession:

I. The Bible should have a devotional use in the public schools. This means that it should be read well in an opening religious exercise, preferably with the school responding, and that, as they read, it should be its own message of inspiration to the heart of the school. All religious-minded people whatsoever will appreciate the value of such a use. It introduces the sense of the eternal into things temporal; it nourishes the immanent spiritual life of the individual pupil, and the social whole; it transfigures human things with a light divine; and it makes souls strong in the great strength of God. Such a devotional use is not instruction in religious truth; it is the quickening of religious life. In a Christian democracy whose large majority believes that God is redeeming human society, the devotional reading in the public schools, where future citizens are making, of the book that reveals his nature and presence is logical, equitable, and desirable.

To unite American Christian people, of all faiths and orders, in the support of such use is a great and pressing present need, in the

service of which minor differences may well be merged. To forward this practical unity, books of biblical selection for reading in schools are in preparation, whose simply religious nature, Christian faith dares hope, will appeal to all, offending none, of the bodies of believers. Meanwhile, it would be gratifying to see the Douay version used where the majority of the pupils are Catholic, and the King James, where the majority are Protestant.

To this devotional use of the Bible there are but two objections, viz.: (1) a few states forbid it by law, and (2) it does not satisfy the various small, but audible, classes of freethinkers.

In reply to the first, it is essential to recognize the great and, in our day, surpassing influence of public opinion. Once all the Christian voices are united in the cry, "The Bible for devotion in the schools," the laws can be unmade as easily as they were made.

The freethinker also is to be recognized in a Christian way. The devotional exercise in the public schools will not be compulsory for any pupils whose parents object to it. In keeping with the very genius of religion, the devotional exercise for those who do not want it will be free. No freethinker can consistently object to a religious exercise that is free so far as he is concerned. Christian patrons will gladly co-operate with the school authorities in maintaining Christian, not sectarian, devotions. The Bible without note or comment is not a sectarian book; it is the book of all the sects.

This, then, is the positive part of our thesis, which would plant the simply natural religious life of the Bible in the very heart of the public school. Now for the negative part, and perhaps the more difficult one to defend, though I feel convinced it is equally defensible. I should like to carry on with me any reader who so far finds himself in practical agreement; for there is surely danger ahead in our country, should the negative go unheeded.

II. The Bible should not have an academic use in the public schools; that is, it should not be used as a basis for courses in biblical literature, biblical history, morals, or religion. My argument here will take this general form: The literary, historical, and moral truths of the Bible cannot be truly taught without involving the teaching of its religious truths, and American public schools ought not to undertake to teach religious truths. That is, I cannot but regard

any real and vital academic use of the Bible in the schools without involving religious questions as impossible. The Bible is essentially a religious book, and worthily to teach it under any guise involves sooner or later some treatment of its religious message. Indeed, I rather suspect that most, not all, of the present demand for the literature, history, and ethics of the Bible to be taught in the public schools is really due to its religious character. If not, the demand is superficial; if so, the demand itself is an illustration of my argument at this point.

To show that the true teaching of the literature, history, and ethics of the Bible must lead to a consideration of its religion:

Literature is great only when it is the vesture of great truths; it is debased and hollow, like mediæval logic, when its forms engross attention to the exclusion of its content. The surpassing greatness of biblical literature is in its union of religious truth and appropriate outward expression. Therefore really to teach the literature of the Bible is to give some consideration to the religious truth it conveys.

The same is true of its history. Biblical history is religious history. Israel was a theocracy. To omit Jehovah is to fail to explain Israel; to include Jehovah is to deal with religious interpretation.

The case is not different in teaching ethics from the Bible. The biblical basis and sanction of morality are religion. Jehovah is presented as the author of the Decalogue. Biblical ethics cannot be truly taught without introducing religious questions.

In fine, any academic use of the Bible, short of superficial, necessitates the treatment of religious matters. At this point the issue becomes narrow and straight, for the objector simply retorts: Why not teach religious truths then?

And here our answer is ancient, and, as I think, honorable, viz.: the American public schools cannot afford to undertake the teaching of religious truths. They must live the religious life, but they must not teach religious truth; they must have religious teachers, but not teachers of religion. This unity in spiritual living the devotional use of the Bible would conserve; the academic use of the Bible would entail a diversity of sectarian interpretations.

There are several practical objections immediately in the way of teaching religious truth in the public schools, such as: the lack of

suitable texts, the incompetence of our present teachers to undertake such difficult and unorganized work, the lack of equipment in our training schools for preparing such teachers, and the great difficulty in uniting the conservatives and radicals among the patrons on questions of literary and historical scholarship. Many devout persons also who feel that our fathers were right in calling the Bible holy, and the Scriptures sacred, will hesitate to see the Book become a plain school text. The study of the Bible may be as purely intellectual as the study of Euclid, as evidenced sometimes in seminary life. These objections, though practical and weighty, I do not particularly urge, for it is conceivable that in a long time they might all be overcome, if only it were desirable that they should be overcome for the public school, as it is desirable that they should be for the home and the church.

But there are fundamental objections to teaching religious truths in American public schools which will remain as long as the present structure of the republic endures. Our government is committed by a long and successful national life to two principles: the elementary education of all its youth, and absolute respect for the freedom of religious conscience. In accord with these principles, there are two important and, to my mind, insuperable objections to such religious teaching, viz.: (1) America has no religious system to teach; and in these days of national trial for England and France, we may well be glad it is so. (2) To teach a sectarian religion is fatal to the freedom of conscience which our government cherishes. To these may be added: (3) Any attempt to formulate a non-sectarian religion of essentials upon which the sects would agree as suitable to teach is impossible; at least, it is what the human ages have been unable to do.

Since, therefore, any academic use of the Bible involves religious teaching, and religious teaching has no place in American public schools, we must conclude that the academic use of the Bible has no place in these schools. Such an academic use is proper, indeed necessary, in all the non-state social organizations, like home and church, and this present widespread interest in Bible-teaching in the public schools will result in great good, if only it serves to shift the same demand to these other really liable organizations.

And our total conclusion is, not the academic, but the devotional, use of the Bible in the public schools; a conclusion which, in accord with true Americanism, excludes the letter of religious teaching to make room for the spirit of religious living.

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The case for teaching the Bible in the public schools is not so simple as it looks upon the face of it. Every earnest Christian man wants his children taught ethics and religion, and it would be highly desirable if these subjects could be properly taught in the public schools. Similarly in the case of the Bible. Since Christian families have very largely given up the old-time daily use of the Bible, as well as the habit of holding family prayers, the child's knowledge of its teachings is very largely limited by what is imparted in the Sunday school and other educational institutions. But the conclusion that the Bible should be taught in the public school is hardly to be drawn from this major premise. There is a minor premise to be established; namely, that the day school can be trusted to teach the Bible in a manner which, on the whole, will conduce to the religious development of its pupils. I can imagine a school in which such instruction could be imparted, but I am equally convinced that such a school would be exceptional and, as a rule, impossible. Something more than a perfunctory reading of certain selected passages is implied by such an ideal state of affairs. Such a school would be taught by a teacher thoroughly in sympathy with the spirit of revelation, and one, further, possessed of at least the rudiments of training in the study and teaching of the Bible.

A distinction needs to be drawn, at the very outset of any discussion of this subject, between such teaching as is possible in a country like Germany, where there is a state church, and where the use of the catechism is a part of the training for citizenship, and the United States. It is easy enough to induce pupils to commit to memory matter on which it is necessary for them to pass examinations for the purpose of being promoted, but religious instruction is quite another thing in a country like the United States, where there is no

state religion, and where a state religion is impossible under the constitution.

1. For, in the first place, to teach the Bible is something very different from using the Bible for devotional purposes at the opening of school, and from having the pupils commit to memory certain selected passages. There can be no reasonable objection to either of these two uses of the Bible in any school where, as is generally the case, the teacher would adopt a reasonably reverent attitude toward the book. If this were all that were meant by the use of the Bible in the public school, the matter might be well closed at this point, provided only the rights of such persons as do not wish to have their pupils taught even this much of its contents were recognized.

2. But, secondly, to have the Bible taught universally is to put a premium upon misuse of the Bible and false ideas of its significance, and this for these reasons:

a) There are public-school teachers who do not believe in the Bible, and some who do not believe in religion of any sort.

b) There are many other school-teachers whose ideas of the Bible are exceedingly crude, and whose instruction would be almost certain to create either a prejudice against the Scriptures or such views of them as would be positively injurious to the religious development of a child when he reaches maturity. It would be impossible for the teacher to disassociate the instruction he gives from the Bible from his or her own religious beliefs or unbeliefs. More so-called infidelity is already born of wrong teaching of the Bible than from almost any other source. Why should we seek to increase the difficulty?

c) Universal teaching of the Bible in public schools would create disturbance in all circles of citizens. Protestants certainly would not wish their children taught by Roman Catholics, and Roman Catholics just as certainly would not want their children taught by Protestants. Jews would not want their children taught by Christians; Christians would not want their children taught by Jews. Secularists—to use the English term—would not want their children taught any form of religion, and certainly religious people would not want the Bible taught by those who absolutely disbelieved in it. If it were possible to segregate classes after the fashion of the parochial

school, so that the religious predilections of the parents could be recognized by the instructors, this objection might be, in some degree, overcome; but this segregation is obviously impracticable. In public schools, as they actually exist, any teacher who really believed in the Bible would find it impossible to teach it neutrally, and would inevitably do violence to all the religious prejudices and enthusiasms represented among the pupils. Recall the present condition in England resulting from the Education Act.

d) There is an increasing number of persons who do not want their children taught any form of Christianity whatever. We may ourselves bemoan such a condition of affairs, but it must be recognized that if the state has no right to compel me to have my child taught atheism, neither has it any right to compel the atheist's child to be taught my faith.

3. It is not enough to say in reply to these objections that the Bible would be taught merely as a piece of literature. From my point of view, this is worse than not teaching it at all. The Bible, of course, is splendid literature, and it ought, in justice to itself, to be taught as such; but to teach it simply as such is to do it injustice, and to force upon an entire generation a wrong concept of its real significance. One needs to study the Bible in some other way than he studies ancient mythology or history. We prostitute it when we seek to have men study it simply to be able to explain passages in Milton and in Ruskin and in James Russell Lowell. It is a great misfortune that such references are not understood, and it would be a serious mistake for the teacher not to explain such references when they are met in studying English literature; but this is very different from saying that the Bible should be treated simply as literature. The Bible is not simply literature; it is not simply the history of a splendid religious experience of the Hebrews and of the early Christianity. It is that, of course, but it is something more. It is unworthy policy to teach it as an ancient literature in order to give surreptitious religious instruction. To use it in any other way than as an avowedly religious agency is not only to miss its real intent, but is to injure its efficiency as such a religious agency. Do men love Plato after they have used his works to illustrate a Greek grammar?

4. Some of these objections could be met by the appointment of an instructor whose position should be like that of special instructors in drawing or music; but the more fundamental difficulties would be left. Some of them might be met further by excusing certain persons from such biblical instruction as a properly trained teacher might give. This is, however, impracticable, and is contrary to the general principle which it is sought to establish. On what principle would such exclusion be based? And would the parents of the excluded children approve the payment of such teachers?

5. We do not want the state to interfere with religion in any way, and we do not want religion to be made in any way a department of the state. It is not enough to say in reply to this that the matter under discussion is the teaching of the Bible, and not the teaching of religion. As has already been said, the two must be inseparable. Who would choose the teachers of the Bible? What prejudice would be aroused in their selection! Is the ordinary school administration of our towns and cities to be trusted in the selection of religious teachers? For my part, I certainly should not want to be forced to have my children instructed in religion by persons who owed their position, even in part, to political pull.

6. The experience of countries where such teaching is compulsory is not favorable. Is public morality any higher in Germany and Great Britain than in the United States?

7. Elemental morality and the duties of citizenship can be taught without teaching the Bible and without introducing theological issues. Any person who is fitted to teach in the public school is fit to teach boys and girls to be honest and pure, and to look upon civic duties as sacred; but the teaching of the Bible as a part of religion, which is the only way in which it should be taught, must be left where it belongs—to the family and to the Sunday school and to the church. In the improvement of these agencies lies the largest possible promise of the better religious future.

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EXPOSITORY AND PRACTICAL STUDIES ON THE LIFE OF CHRIST

I. THE BIRTH OF JESUS ANNOUNCED TO THE SHEPHERDS

LUKE 2:1-20

I. CRITICAL QUESTIONS

This passage leads directly to the thought of the significance of Christ to the world. To hide this great subject behind petty questions of the accuracy of the man who tells the story would be an absurd procedure. An intelligent teacher of the Bible, however, ought to know that three problems of history are here. (1) Was there a decree of enrolment of the Roman world in 6-4 B.C.? No other reference to such enrolment is known, but the argument from silence is not conclusive. (2) Quirinius was governor in 6 A. D., ten years after this date. Has Luke predicated his governorship, was he twice governor, or is there still some other solution? (3) Would an enrolment have been made at the home of the distant ancestors of a family, or at its actual place of residence?¹

The angels' song in vs. 14 presents a variation of text, recorded in the difference between the Authorized Version and the Revised Version. The Revised Version text is supported by all the great codices, and by most of the early versions and the church fathers.

II. EXPOSITION

A characteristic of this passage is the element of picturesqueness in the story, appearing in such phrases as: "abiding in the field" (vs. 8), the single picturesque word; "keeping watch" (vs. 8), "watching their watches by turns;" "stood" (vs. 9), a word rare in the New Testament, except in Luke and Acts, but common in classical Greek for divine appearances; thus Homer says: "A beautiful dream stood at his head;" "the glory of the Lord" (vs. 9), a startling word, the *shekinah* of old Hebrew tradition, the symbol of the presence of God, come back once more, now that the Messiah has been born; "I bring you good tidings" (vs. 10), one word, from which we have "evangelize."

There is a group of terms which, in the Jewish Christian story as Luke

¹ These questions are treated in Plummer's *Luke*, briefly in Farrar's *Luke*, and, from different points of view, in the *Encyclopædia Biblica*, articles "Nativity" and "Quirinius," and in Hastings' *Bible Dictionary*, articles "Quirinius" and "Jesus Christ" (Vol. II, p. 386).

found it, must have had special reference to Israel as the people of the Messiah, but which he, with his tendency to think of the mission of Christ as broader, probably universalized in his thought: "To all the people" (vs. 10); "to you" (vs. 11); "men in whom he is well pleased" (vs. 14).

III. SUGGESTED TEACHINGS: GOD'S METHOD OF REVELATION

1. God did not break with the old to reveal the new. The mission of Christ was far larger than the Jewish messianic hope, yet God respected that hope. Revelation of new truth through Christ always builds upon the old, be it in church creed, in personal life, or in social interpretation of Christianity.

2. God enlarged the old hope. As the meaning of the new revelation was seen, the old Jewish terms had to take on a wider meaning, as Luke enlarges them in this passage. Human expectations are never as large as divine realizations. How long would Christianity have lasted if it had not outgrown its first Jewish bounds? How long will it last now unless we enlarge its social significance? Are we satisfied with the range of life which it affects at present?

3. Christ came in the least expected way. There had been many speculations about the Messiah. Not one of them pictured the way he finally came. He who is awaiting the coming of Christ in the world may well be open-minded to the unexpected.

4. Christ's coming was announced to humble souls engaged in honest toil. So later Christ gathered his disciples from toilers. The best way to prepare for new revelations of the meaning of Christ is to do the duty of the present day. It may seem humdrum. What has watching sheep to do with angels' visits? Yet still, as then, the angels come to the patient watchers by humble tasks.

5. God's revelations call for response. The shepherds went to see. Fresh interpretations of the meaning of Christ come to us like angels' visits. What do we do with them?

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II. THE VISIT OF THE WISE MEN

MATT. 2:1-12

I. CRITICAL QUESTIONS

(1) The two nativity narratives (Matt. 1:18-2:23 and Luke 1:5-2:39) form no part of the main synoptic tradition, and differ from each other in important points. They probably did not belong to the substance of

early apostolic preaching, and took form later than the body of the gospel story. (2) The Magi are not described as to number (tradition affirmed both three and twelve) or place of residence (Arabia, Persia, Parthia, Babylonia and even Egypt have been named). (3) The star has been explained as (*a*) a phenomenon attending the conjunction of planets (Kepler calculated that Jupiter and Saturn were in conjunction in 7 B. C.; Pritchard has attempted to show that there were three conjunctions between May and December of that year); (*b*) an evanescent star (Wieseler claims the support of Chinese tables for the appearance of such a star in 4 B. C.); (*c*) a comet, or (*d*) a dramatic embellishment of the narrative, growing out of the character of the wise men, as students of the stars, whose visit may be supposed to have rested on astronomical observations. (4) The Hebrew text of Micah 5:1 (2) quoted in vs. 6, reads: "But thou Bethlehem Ephrathah, (though) little to be among the thousands of Judah, (yet) from thee shall come forth to me he that is to be ruler of Israel." The insertion of a negative in the New Testament rendering, though apparently reversing the meaning, in fact only brings out the real intent more clearly. The language here quoted is an announcement in poetic phraseology that the Messiah was to be of the house of David.

II. EXPOSITION.

The name "Jesus" corresponds to the Hebrew "Joshua," meaning "Savior." "Herod the king," known as Herod the Great, was the son of Antipater, an Idumean, who, through Roman friendship, became governor of Judea. Herod, made king of Judea in 37 B. C., died in 4 B. C. The birth of Jesus occurred therefore some time before the latter date. The "wise men," magi, represent the learned class in the East, devoted, among other things, to the study of omens by observation of the stars. By "King of the Jews" (vs. 2) is meant the Messiah. Many Jews were living in the East, whither exile had carried their ancestors. The messianic hope was cherished among them, and may have been communicated to others, not Jews. The rumor of another king would disturb a jealous tyrant like Herod; the fear of Herod's anger and of the strife of rival kings would alarm the city. The Sanhedrin, the chief assembly of the Jews, would naturally be appealed to for information derivable from the Scriptures. The movable and special character of the star is manifest from vs. 8. One must suppose a unique phenomenon or regard all reference to the star as traditional. The family appears here to be resident in Bethlehem. It was only later that Nazareth was chosen as a home (vss. 22, 23).

III. SUGGESTIONS FOR SERMON: THE NATIONS OF THE WORLD AT THE FEET OF CHRIST

The central thought of this story is that Jesus, fulfilling the Old Testament promises, is yet not the Christ of the Jew only, but of the nations also.

1. The prophets of the Old Testament, believing the Jewish nation to be the elect people of God, and blending patriotism with religion, looked for a prince and savior who should rule Israel in righteousness. It is this hope of a golden age in the future that in large part gave dignity and worth to the life of the nation. In the century just preceding the birth of Jesus the Jewish poets still sang of this hope.¹

2. This national hope, never realized, doomed to repeated disappointment as concerns its national and political elements, found in Jesus a fulfilment of its nobler, its purely moral and religious, elements. Jesus the fulfilment of the ideals and predictions of the prophets is a prominent theme of New Testament preaching and notably of this gospel.

3. Jesus not only left behind the political elements of the old hope; he broke the bands that bound it to Judaism also, and became the Messiah of the nations. For this larger conception of Jesus Paul strenuously contended. It was largely to defend this conception that the gospel of Matthew was written (see 28:19). It is this which the evangelist sees forecast in symbol in the coming of the Magi from the East.

4. Christian history justifies the claim of Christianity to be the religion of the nations. The culture of the world bows its knees to Christ. The power of the nations in vain opposes his progress. That we are ourselves Christians illustrates the adaptedness of his religion to non-Jewish peoples. Christianity has proved its fitness to be the world's religion.

5. Today again Christianity faces the question whether it shall become the world's religion. What are we doing to make it such? What are we doing to hinder its being such? The Jew of the first century threw himself across the path of Christianity on its way to becoming the world's religion. Many Christians desired to keep it a Jewish sect. If Christianity is to become the world's religion it must be because the Christianity of today is fitted for the task. Are we making it such?

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¹ Read Psalms of Solomon, 17, in the edition of Ryle and James.

III. THE BOYHOOD VISIT OF JESUS TO JERUSALEM

LUKE 2:40-52

I. EXPOSITION

Much turns on the meaning of vs. 49. The Greek is literally, "in the things of my Father;" cf. Matt. 16:23. The translations of both our versions are possible. Considerations of fitness must determine between them. The Revision is more satisfactory, because (1) the lad did not need to be in the temple to be about his Father's business; (2) the whole significance of his first visit to Jerusalem was his introduction to the house of God; (3) the answer properly indicates surprise rather than rebuke; (4) it is more natural, as will appear below.

This single incident in the youth of Jesus is intended to afford an insight into his development. The devout parents, accustomed to punctual attendance on the feast, take with them for the first time the son, who at twelve years old has become "a son of the law," of age to assume his religious duties. It is the first visit of the village boy to the metropolis; of the young Jew to Jerusalem, the city of national memories and religious significance; of the child of God to the house of God. The intense interest and fascination of these scenes to the thoughtful lad can easily be understood. Especially is his interest held by the popular and somewhat informal lectures given in the temple by the great rabbis at the feast time, a kind of university-extension work in which the learned doctors engaged for the benefit of the country people at these convenient seasons. Jesus, taking his seat among the learners at the feet of these wise men, listened eagerly to their teaching and asked the deep questions that were in his soul. The teachers, delighted with the earnest pupil, questioned him in turn and were astonished at his insight.

It has been a great loss that Jesus in this scene has ever been exhibited as a precocious youth, disputing with learned men, and even gravely giving them instruction. He was there to learn, but the lad's simple soul, never sullied, ever open to God's light, held thoughts that surprised the wise old doctors.

Absorbed in the interest of the temple, Jesus did not know that the pilgrims had started home; and, in the long straggling caravan of the kinsfolk and acquaintances, Joseph and Mary did not miss him until night. Next day they returned in great anxiety to look for him, and on the following day found him among the rabbis in the temple.

The center of interest in this narrative is in Jesus' reply to the somewhat reproachful question of his mother. It is his first recorded utterance that has come down to us. It is in truth a simple depreciation of their anxiety.

It is not to be compared with the later messianic word: "Woman, what have I to do with thee?" Jesus would say that he supposed that of course they knew where he would be. He had come to Jerusalem that he might be in the house of God, whom he knew as his Father. Of necessity he must be there. He is surprised that they needed to seek him, sorrowing.

Yet this utterance is more than a reply to Mary's question, as she herself perceived. It betrays the deep religious consciousness of the young boy. Doubtless he had known God as his Father before this time. But a new realization of God, a deeper sense of sonship, a fuller religious experience, have come, which Mary cannot understand.

Then simply and naturally he returned to Nazareth, the child of God submitting with all propriety to his earthly parents. And the wonderful development, unhindered by sin, went on. He grew as really in wisdom as in stature, and the true boy became a true man.

II. MODERN APPLICATION: THE RELIGION OF A BOY

This passage may help us to understand the religion of a boy; for Jesus, while not an average boy, was a normal boy. His religious experience was natural. There is an interesting coincidence with data from our study of common boys. The religion of a boy of twelve will be—

1. *Inquiring*.—There are great questions in his heart. After all, the problems of life may be stated in simple questions, and a boy thinks of them. Do not suppress him. It is your opportunity.

2. *Enthusiastic*.—Boys do not do things by halves. If the temple captures his imagination, he will forget common things in his interest there. Again your opportunity.

3. *Spiritual*.—It may not seem the word, but it is. The center of religion is personal relation with God. The lad may know himself a son of God. Never let him know himself anything else.

4. *Dutiful*.—If a boy has any religion, he knows that it is connected with duty. Only the rhapsodical religion of a sophisticated adult would separate between religion and morality. A boy knows better.

5. *Developing*.—Religion is a germ that must grow with the body and the mind. Under right conditions, it will deepen into the sense of a great mission.

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IV. THE BAPTISM OF JESUS

MARK 1:1-11

I. EXPOSITION

This passage introduces two characters, John and Jesus, and accordingly falls into two parts. In the first (vss 2-8) John, and in the second (vss. 9-11) Jesus, is the central figure. It is the purpose of the evangelist to tell the story of the good news of Jesus Christ (vs. 1), and John is introduced because of the significance which, in the mind of the writer, he possessed for the gospel story. The entire work of John is apparently the "beginning" of which vs. 1 speaks. Vss. 2-4: It is the first concern of the writer to show that the advent of John was in accordance with prophecy. "As it is written" is to be read in close connection with the statement "John came." Although the entire quotation is attributed to Isaiah (40:3), the first part of it (vs. 2) belongs to Malachi (3:1). Moreover, neither quotation is exact. In the original of both passages, in both the Hebrew and Septuagint, preparation for the coming of Jehovah himself is announced. By a change in pronouns the evangelist makes the original proclamation herald the coming, not of Jehovah himself, but of his representative. Cf. Matt. 11:10; Luke 7:27. Vs. 5: John's mission was effectual, as the nation representatively, all Judea and Jerusalem, came out to him in obedience to his preaching. His divine office was recognized; he actually prepared the way. Vs. 6: His manner of dress (2 Kings 1:8; Zech. 13:4) and his austere habits of life were suggestive of the ancient prophet and gave influence to his message. Vss. 7, 8: The central element in John's ministry of preparation was the specific prediction of one to come after him. John does not indicate who the coming one is, nor does he say that that one is to be the Messiah. He describes rather his standing and his work. John declares himself unworthy to be even the menial servant of the Mighty One, for his own work is at best but symbolic and outward, whereas that of the Coming One will be inward and real. Thus John not only indirectly, but also directly and specifically, prepares the way for the Coming One.

Vss. 9-11: The One thus heralded by John is now introduced in the first significant event of his public life, his baptism. Why Jesus came for baptism at the hands of John there is no indication, except the suggestion of silence and the implication of the entire narrative. This indirect testimony is entirely corroborated in the few passages in the gospels (Mark 11:30; Luke 20:4; Matt. 21:25; Luke 7:29, 30; Matt. 21:32; Matt. 3:14, 15) in which we have more direct evidence. We are

to understand that Jesus came to John's baptism because he recognized John as the voice of God and his baptism as God's righteous plan for his people. To submit to it was to acknowledge this righteous will and profess devotion to it, and to refuse or neglect it was to reject the counsel of God and disregard his will. Though to both Jesus and John there was a certain inappropriateness in Jesus' receiving baptism from John, yet Jesus recognized that baptism was for him duty, and insisted that the will of God should always take precedence of propriety. For his baptism then no ulterior motive or obscure reason is to be sought. It was God's will, revealed through his prophet, and for Jesus this consideration was final. In the case of others baptism was preceded by repentance and confession, but in the case of Jesus both he and John recognized these to be unnecessary.

The place which the baptism had in the career of Jesus is clearly suggested by the evangelist. The gospels are uniform in giving it a place of importance, testifying that in the act of submitting to John's baptism Jesus received a special enduement of the Spirit and assurance of a special relation to God. He was God's Son, the object of his love and approval, and, as Jesus speedily became aware, this involved a unique mission to men. Thus as Jesus responded obediently to the will of the Father, he came into a fuller consciousness of God, and received unction for, and call to, his larger public mission. On the basis of this new consciousness and enduement he is immediately brought to temptation. As John the herald was the outward preparation for Jesus' work, the baptism and its accompanying experience, the temptation, were Jesus' inner preparation.

II. SUGGESTED TEACHINGS

1. God's voice comes frequently in unexpected ways. Jesus was waiting in Nazareth for God's leading. It came through the message and ceremony of the strange prophet by the Jordan.

2. God's voice is discerned by those who are prepared. Jesus' continual endeavor to know the truth, and his devotion to the truth when known, enabled him to recognize in John's message the voice of God and to see his own duty in relation to it.

3. The result of obedience to the voice of God.

a) A sense of the divine approval and fellowship.

b) Larger service, in which there may be testing, but also victory.

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V. THE TEMPTATION OF JESUS

MATT. 4:1-11

I. EXPOSITION

This was a real temptation. The source of the story is Jesus. He may have given the pictorial setting, or that may have been supplied by the disciples. It is a vivid story of an intense inner experience of Jesus.

The temptation was natural. The conviction received by Jesus at his baptism, that he was the Messiah, accompanied with the exaltation and new power of the Spirit, together with the need of a plan of action for the announcement and inauguration of the kingdom of God, furnished the basis and the occasion of the temptation. The new experience drove Jesus to solitude and intense meditation on the meaning of his new powers and the nature of the new life. It is not strange that the Spirit led into temptation. Divine providence leads all men into positions where they are tested, tempted, proven.

The successive temptations are cumulative in force. The first was an appeal to bodily appetite, on the ground that it was impossible that the Messiah should lack anything belonging to his comfort or station. Jesus does not admit that privation is impossible to the Son of God. His supreme duty is trustful obedience to God. The second temptation arose from a consideration of the question how Jesus should announce himself as the Messiah. Should he depend on God for aid in some spectacular presentation of his power to the people? But he declares he will not "put God on trial in order to see whether he can and will fulfil his promises." The third temptation is based on the common Jewish expectation that the Messiah would have outward compulsory control over the world. Should he yield to Satan, "the spirit of this world," and thus obtain enormous influence over human affairs? But Jesus replies that he will obtain influence from God alone, to whom all his allegiance is due.

The temptations are based on the expectations of the people in regard to the Messiah. Jesus dared to refuse to meet their expectations and to be the Messiah according to the will of God.

II. SUGGESTED TEACHINGS: TEMPTATION AND ITS RESISTANCE

These temptations are not peculiar to the Messiah, but are the common temptations of men. Every person must meet the temptations which are physical and material; which, legitimate in themselves, must be regulated and subordinated to the higher interests; must put reality before display; must accomplish righteous ends by honorable means, if he would

use the powers God has given him in a way which would be true to God. These temptations bring a daily battle and continue through life.

1. The physical temptation is everywhere—to escape privation, to secure comfort, to demand that the way of duty shall always include provision for the bodily needs. This physical material world and self are given man to enjoy. What shall prevent him from seeking that which God has given him? There is a larger life. He shall not live by bread alone, but by every word of God—self-control, patience, virtue, service, subordination of the material to the larger activities of the soul and to the noblest career of humanity.

The temptation to use God-given power wrongfully for self-gratification or even necessities is well-nigh overpowering. This is seen in men of position, social, political, financial, ecclesiastical. Hence we see capital holding its advantages, labor using its power to intimidate and to destroy, the use of authority to control the minds and lives of men.

2. The temptation presumptuously to demand success from God. The multitude expects it; surely God ought to accredit his messenger. Here also is involved the temptation to display. Show, noise, bigness, success, tempt from solidity, genuineness, reality. This is an ecclesiastical temptation—the temptation to count numbers rather than character.

3. The insidious temptation that the end justifies the means, a compromise with conscience in order to attain a good result. This is at once the loftiest and the severest temptation. Who shall restrain himself? Having the power to bring about ends which seem benevolent to the one using it, why consider the rights of others, or the nature of the means? Here Mahomet fell. Here Charlemagne fell, who at the point of the sword made men nominal Christians. Here the church fails when it attempts to build itself up by dishonorable methods, wrong solicitations, and threats. No greater disclosure of the character of Jesus is seen anywhere than here.

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Exploration and Discovery

THE GERMANS IN BABYLON

The German Orient-Society has worked industriously on the site of old Babylon for several years, and made some valuable discoveries, according to the meager reports that have been published in their *Mitteilungen*. Their more recent work has been carried on at the mound *Kasr*. Within the limits of this portion of the ruins they have uncovered the remains of a palace of Nebuchadnezzar and of his father, Nabopolassar. In prosecuting this work they were obliged to remove four meters in depth of debris from a space of 6,400 square meters. This space was resplendent with the remains of the palaces of the great kings of the later Babylonian empire. On the southern boundaries of this space were found remains of the walls of great Babylon, of such character, the report says, as to throw some light on the solution of that vexed question in the discussion of the defenses of the capital city of lower Babylonia. Mention is made, too, of the finding of three *Nimitti-Bel* cylinders of Sardanapolis, all carrying on their surface the same legends.

THE GERMANS IN ASSUR

The prize of German excavations during the last year has been at the site of the old capital of the Assyrian empire, Assur, the modern *Kalat Schirgat*, about thirty miles below Mosul, on the right, or west, bank of the Tigris River. Excavations have been conducted at this mound since September, 1903, with marvelous success. In addition to the results already noted (*Biblical World*, October, 1904), the expedition has been wonderfully successful. In September, 1904, a *Phalluszyylinder* of Aš-*rimnišēšu* was found in a brick wall. Since that date many fragments of similar cylinders have been discovered in the debris. Some of these are inscribed with Old Babylonian characters, and others with late Assyrian. They bespeak the long time which marks this city as one of the most important in the upper Tigris valley. Esarhaddon (681-668 B. C.) and Sargon (722-705 B. C.) built palaces here and fitted them out in the most approved style of that day.

Although the printed report gives one a very fragmentary idea of the scope and amount of excavated material, we note with interest that the

running notations of objects found reaches 4,795. Of these numbers there are apparently very many inscriptions from nearly every period of Assyrian history. The most important find, touching Assyrian history, announced in the printed statements is that of a number of new rulers of Babylonia and Assyria, such as may supplement in many ways the fragmentary lists already known. In connection with No. 26 of the *Mitteilungen* (April, 1905), Professor Friedrich Delitzsch has prepared and published, in a very helpful form, a full list of the known rulers of Babylonia and Assyria from En-hegal, king of Lagash of unknown date (about 4500 B. C.), down to Alexander the Great. In this revised list he incorporates some of the new names gathered out of the material which the German expeditions have already yielded. A column of remarks furnishes valuable chronological material for the student of the history of those valley nations. Wherever possible, the exact date of each ruler is stated, and the native authority given for the position taken.

Another valuable accompaniment of No. 26 is one of Kiepert's maps of Asiatic Turkey, prepared and printed in the best form and style of that reliable author. By the use of this help one can trace the German excavators in their journeys, their places of work, and their positions relative to those points where other governments or societies are uncovering mounds. We shall expect soon to see some of the published material of these German campaigns of the past five years, and to profit by the new facts gathered in the elucidation of some of the gaps and breaks in the history of Babylonia and Assyria.

IRA MAURICE PRICE.

Work and Workers

MR. FRANK LEIGHTON DAY, graduate student in the University of Chicago, has been called to the chair of biblical literature in George Washington University (formerly Columbian University), D. C.

MAJOR-GENERAL SIR CHARLES WILLIAM WILSON, the noted archæologist, died late in October at Tunbridge Wells, England. His works are well known to biblical students, especially because of his work on the Palestine Exploration Fund, and of his publications in connection therewith.

REV. JAMES ORR, D.D., professor of apologetics in the Free Church College, Glasgow, has received the Bross prize of \$6,000 for the best book submitted "on the connection, relation, and mutual bearing of any practical science, or the history of our race, or the facts in any department of human knowledge, with and upon the Christian religion."

AMERICAN methods are in evidence in the reconstruction of Westminster Chapel, London. Sunday-school rooms have been built, adapted to the purposes of a graded school, which is to have three departments—a primary, an intermediate, and a biblical institute. The latter is to be fitted up with a library, and the equipments of all the rooms are attractive and convenient.

REV. W. E. BARTON, D.D., at Oak Park, Ill., the men of whose congregation for the most part do business in Chicago and find it difficult to maintain family worship, has prepared a little manual called *Four Weeks of Family Worship for Busy Homes*. He would be glad to send a sample to any pastor who is interested, so long as the present supply lasts. If the sender prefers, he may inclose 10 cents, to cover cost and postage.

ON November 6 the founder of the Young Men's Christian Association, Sir George Williams, passed away. The story of his life is the story of the beginnings and early success of Christian work among young men. In 1844, when he was only a clerk in the London firm of which later he became a partner, Mr. Williams and twelve other young men formed an association intended especially to benefit employees in the drapery and allied trades. This association developed rapidly in all directions, and has now a membership of over 700,000, with branches in every part of the world. Among those who helped Mr. Williams in those early years were Lord Shaftesbury and Lord Cairns. He was buried in the cathedral of St. Paul, London.

Book Reviews

The Spirit of God in Biblical Literature: A Study in the History of Religion. By IRVING F. WOOD, PH.D., Professor of Biblical Literature and Comparative Religion in Smith College, Northampton, Mass. With an Introduction by FRANK C. PORTER, PH.D., D.D., Professor of Biblical Theology in Yale University. New York: A. C. Armstrong & Son. Pp. xiv + 280. \$1.25.

After a disappointing experience with more than a score of treatises in English on the Holy Spirit, one reads the announcement of yet another with a shudder of apprehension. For in all of these, with perhaps a single exception, the authors, writing with a doctrinal or devotional aim, have with unanimity proceeded from assumptions warranted by neither a scientific induction nor a valid interpretation of biblical data. Outside of two or three German essays, one has not known where to turn for a satisfactory guide to the scriptural teaching concerning the Spirit of God.

The problem which Professor Wood sets before himself is purely historical—to trace the idea of the Spirit of God in each stage of its development from the pre-exilic on to the close of the New Testament period. This development was marked by two features, psychological and theological. Certain unusual religious experiences of mental and spiritual life, such as prophetic ecstasy and warlike prowess, characterized by strong emotion, for which no natural explanation was at hand, were ascribed either to God or to the Spirit of God. In the pre-exilic period the term "Spirit" signified God acting in an extraordinary way, not in, or on, nature, but only in human life; and into this action were absorbed the functions of those subordinate beings who, according to earlier religious beliefs, had been regarded as messengers of God.

In the post-exilic period the notion of Spirit widens and deepens. It comes to include the first cause and controlling power of the external world, as well as guide of the past and shaping force of the future of Israel. The charismatic or emotional idea, although present, was no longer dominant. The action of the Spirit was conceived of as ethical-religious—a change of great significance, originating in part in transition of reference of Spirit from national to individual life. The tendency was toward a conception of the Spirit of God as immanent in man, and upon, not in, the external

world. Absolute identification of God and Spirit of God was avoided; the Spirit was God active.

In Palestinian-Jewish writings were two elements: individual—fuller ethical possession of the Spirit than had been hitherto conceived of, and national—the gift of the Spirit to the Messiah. From lack of strong emotional experiences, the charismatic use of Spirit disappears. God is put far away from the world. Thus the cosmological reference ceases—a change which formed the greatest single crisis in the history of the idea of the Spirit. Alexandrian Judaism contributed nothing to the biblical development of the notion of Spirit.

The primitive Christian conception was derived from Palestinian Judaism and the experiences of the early church.

The Spirit was used as the name for the divine cause which the early church assumed to lie beneath those experiences [prophecy, speaking with tongues, personal miraculous power, wisdom and boldness in witnessing, and progressive guidance] whose strong emotional element seemed to mark their extra-human origin, and whose providential end was the advancement of the Messianic kingdom (p. 178).

Although Paul had a place for the charismatic idea of the Spirit, yet his great contribution to this subject was his ethical interpretation, due in part to his sense of the worth of the religious life in its moral outcome, and in part to his own struggles for personal holiness. The Spirit of God was the source, not simply of experiences, but of experience; thus no longer only for witness or for temporary endowment, but for its own sake—an essential and permanent principle of character. For Paul, ontological questions remain where they stood in primitive Hebrew times.

So far as the gospel of John contains teaching concerning the Spirit not found in the synoptics, this is to be referred to Pauline influences.

Thus we have indicated the main line of discussion in this careful scientific study. Many minor points of interest are brought out by the way. At each stage are also valuable references to pertinent facts in the evolution of other religions. He who would acquaint himself with the best that is known and thought concerning the Spirit of God in the Scriptures will find it here. And whoever will hereafter elaborate this doctrine in its wider bearings, as it comes up in the history of the church or in the organization of Christian theology, will have to follow in the path struck out by this thorough and suggestive study of Professor Wood.

The Introduction by Professor Porter is a real introduction. The book is provided with an index of texts and of subjects and persons.

CLARENCE AUGUSTINE BECKWITH.

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The Walk, Conversation, and Character of Jesus Christ Our Lord.

By ALEXANDER WHYTE, D.D. New York: Fleming H. Revell Co. Pp. 340. \$1.50.

Dr. Whyte, a preacher of wide experience and an author of a series of books on biblical characters, has collected together in this book thirty-five Sunday-evening addresses. The first nine, which are arranged in chronological order, take up the chief incidents in the gospels before the baptism of Jesus; as, for example, "That Holy Thing," "The Circumcision and the Naming of the Child," "The Growth of the Child in Stature and in Spirit." The remaining twenty-six, arranged in neither chronological nor logical order, are a series of reflections upon words spoken by Jesus and upon incidents in his life; as, for example, "Our Lord as a Believing Man," "His Meat," "I Always Do the Things That Please Him," "How Our Lord and His Disciples Would Read Their Newspapers."

These addresses scarcely touch upon any intellectual problems. Although they have a conservative tone, yet they neither raise nor attempt to answer any critical questions. However, they are marked by a rugged style and are alive with a moral purpose. They are raised above sentimentality and given a value by this aim: "First his character and then your own; those are the two things that most concern you and me in all this world." For the realization of this ideal they appeal to common-sense: "Only be reasonable men . . . and you will end by being saved men." Permeated with this moral purpose, these addresses may be classified as devotional reflections upon the life of Jesus.

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New Literature

OLD TESTAMENT

BOOKS

WHITEHOUSE, OWEN C. *Isaiah*, chaps. 1-39, Introduction; Revised Version, with Notes, Index, and Map. (*The New Century Bible*.) New York: Frowde, 1905. Pp. 388. 2s. 6d.

MCFADYEN, J. E. *An Introduction to the Old Testament*. New York: Armstrong & Co., 1905. Pp. xii+356. \$1.75.

This volume is intended for the layman and Bible student for whom such works as Driver's well-known *Introduction* are too technical. The general point of view is the same as that of Driver. The book supplies a recognized need.

STAERK, W. *Religion und Politik im alten Israel*. Tübingen: Mohr, 1905. Pp. 25. M. 0.50.

ARTKEN, J. *The Book of Job*. New York: Scribner, 1905. Pp. 114. \$0.45. A commentary well suited to the needs of ordinary students in the Bible school.

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This book is intended to do for this generation what Farrar's *Life of Christ* did for the generation

preceding. It shows the results of English New Testament scholarship in the last twenty years. It bases the life of Christ on all four of the gospels.

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This is the last regular instalment of this valuable dictionary. But the literature published since the work was begun is so vast and so important that a supplementary volume incorporating the latest finds of Assyriological learning is prom-

ised. This will constitute by far the best aid available to the younger students of Assyrian. The author has covered the whole field of Assyrian literature, and made all future students his debtors.

STEVENS, GEORGE B. *The Christian Doctrine of Salvation.* New York: Scribner, 1905. Pp. 546. \$2.50 net.

The aim of this work is "to present a biblical, historical, and constructive discussion of the doctrine of salvation." It is therefore in the field of systematic theology, but approaches its problems distinctly from the historical side, through biblical theology, distinguishing between the different conceptions held by different biblical writers, and between the temporary and the permanent in their thought.

WISHART, A. W. *Primary Facts in Religious Thought.* Chicago: The University of Chicago Press. Pp. 122. \$0.75.

These seven short essays state in a simple and practical manner the essential principles of religion. The author starts with the conception of religion as a universal human experience, shows its intimate connection with the life of society, and suggests how its essence may be kept in spite of changing views on minor points.

The editors of the Biblical World announce with profound sorrow the death of William Rainey Harper, President of the University of Chicago, Professor and Head of the Department of Semitic Languages and Literatures, Founder and, since its foundation, Editor of the Biblical World.

The March Biblical World will be devoted to memorials of President Harper.

THE BIBLICAL WORLD

VOLUME XXVII

FEBRUARY, 1906

NUMBER 2

Editorial

THE PERSONAL IN RELIGION

One of the fundamental issues in religious thought may be formulated as follows: Are men saved by a person or by a principle? While the antithesis is not an exclusive one, yet it does express a real line of cleavage. Either view, of course, may be presented in extreme form. The conception that salvation is due to personal action may lead to the assertion of a hierarchy of demons who cause human ill, and to the elaboration of some mythological personal transaction by which release from the demons is obtained. Naturally such an extreme view leads to a reaction toward the conception of "salvation by character." On the other hand, the principles involved in salvation by character may be elaborated into maxims or laws of conduct which come in external fashion to men demanding mere formal obedience. A sterile legalism results, and men, in reaction from this, demand the touch of personal forces in religion. It is a question worth considering, whether the amazing success of some leaders of modern fads in religion is not largely due to the fact that by emphasizing the prominence of personal elements they have secured the attention of men who have felt the spiritual barrenness of a religion which exhausts itself in external precepts.

Jesus presented to his disciples a religion of personal life; as opposed to the legalism of the Pharisees. But this personal life was not based upon arbitrary personal action. The incarnation meant that the most divine life is a life which recognizes and puts into action the highest conceivable principles, but which always gives to the life and not to the principles the primary place. Unsurpassed as Jesus is as

a teacher, it was not because of his teachings that his disciples called him divine. Their confession of his divinity was called forth by his overpowering personality.

One of the defects of the method of critical scholarship is that the results of such scholarship are almost inevitably put in impersonal terms. The medical student analyzes a human being into anatomical parts and biological processes. The philosophical student dissipates a Plato or a Kant into logical captions with elaborate subdivisions. Exactly so the student of the Bible is constantly led to catalogue the contents of Scripture under some convenient theological notation. Perhaps the most serious defect of the proof-text method was its disregard for the personal element in the Bible. To range side by side disconnected texts, without a hint of the personal life which found expression in these texts, means to eliminate the chief thing which constitutes the vital inspiration of the Bible. A treatise dealing with the theology of the Old Testament or of the New Testament almost inevitably falls into an impersonal method of analysis. An exegesis which seeks merely the doctrinal content of a passage loses also the vital element of personal life which should be found in the passage. The first great heresy in Christian history is one which has never ceased to assert itself, namely, the doctrine that we are saved by the impersonal power of correct knowledge. Not that correct knowledge is to be neglected, but it is to be used as Jesus used it, as a means of discovering a richer, more spiritual personal life.

It cannot be too often reiterated that any man's real message is the product of his life. The message with abiding power comes from the man whose life is full of personal energy. The message is, as it were, merely the overflow of personal life, and if it is studied apart from the life, it reveals only a fragment of that which might be obtained. To fail to make the written or spoken word the path to contact with the personal life of the one who utters or writes the word, is to fail utterly of the adequate interpretation. In short, the religious study of the Bible should be preeminently biographical. It should bring us into vital touch with the men who, in their supreme moments of religious experience, had heard the voice of God in their inmost souls, and who, because they had heard that voice, could not keep silent in the world. It should bring to us more than mere

regulative principles for our life. It should bring the strength and inspiration which always come from the personal life of a masterful soul.

Do we not too often, in our earnest efforts to make Christianity real, speak as if we could derive from the teachings of Jesus certain abstract principles which could be applied in a more or less impersonal way to the moral and spiritual problems of our time? Every great reformation centers around some heroic person who has dared to act the convictions of his life. So today the regeneration of our civil and social life is proceeding from a few courageous men who have dared to be honest and straightforward in the presence of corrupting influences. If we are to make the Bible a potent force in this coming social regeneration, we shall most surely effect our aim, not by the academic process of discovering principles underlying the precepts of Jesus, but by discovering in those precepts, and in the principles underlying them, the utterance of that great personality who, because of the greatness of his personal life, is the Savior of mankind. We need, it is true, the educative influence of the principles of the gospel; but, more than this, we need the redemptive power of the great Person who made the gospel.

THE PRIMARY QUESTION IN CHRISTIAN ETHICS

Another application of the question, which has just been raised, as to the relative importance of personal and impersonal elements, may be seen if we come to consider the problems of Christian morality. Are we, as Christians, to work in the world by principles, or by personal action? Whenever the word "ethics" is mentioned, one thinks immediately that some discussion of moral principles is to be undertaken. If we examine treatises on Christian ethics we find that, usually, primary attention is given to such questions as: What ought a Christian to do? What principles should be employed by a Christian in determining ethical problems?

Now, such an inquiry is, of course, indispensable to right Christian action. But there is a previous question which we sometimes forget to ask. Supposing that I have discovered that a Christian ought to do such and such things, I have still to ask the question:

Am I, as a Christian, willing to do these things? While it is true that much of the current immorality in commercial and social affairs of today is due to lack of clear insight into the impersonal question as to what ought to be done, it is none the less true that a large number of men would admit abstractly that certain practices ought to be changed, but would not be so ready to say: "I, as a Christian, will do my best to change them." There are in every state laws on the statute-books which go unenforced, not because the laws themselves are wrong, but because citizens have not asked themselves the personal question concerning their obedience to law. It is a comparatively easy matter to attend a mass-meeting, or to sign a petition indicating that, as a Christian, I believe certain action ought to be taken by somebody. It is equally easy to go from the mass-meeting, or from the signature of the petition, to my personal affairs without asking the question whether I, personally, am willing to undergo the sacrifice necessary to the action which I have theoretically approved. If the seventh chapter of Romans is a bit of Paul's own spiritual biography, its personal question seems to have been far more serious to him than the more general question of ethical principles. He realized that to bring himself personally into surrender to what he knew to be right was the most difficult task to which he could address himself.

The study of Jesus' relation to his disciples reveals his insight into this same problem. If we were to take his teachings as the basis of a complete system of ethics, we should find very many gaps. Upon many subjects of great ethical importance he said little or nothing. When he called a disciple to follow him, he usually made some very simple moral requirement which was intended to test, not the man's ability in ethical casuistry, but rather his willingness to do the thing which he saw to be right whenever he saw it was right, no matter at what sacrifice. He required of one disciple to turn his back upon that most precious of all duties, the paying of respect to his dead father. He required of another the giving of his immense wealth, in order to test the man's willingness to sacrifice. He came to a publican sitting at the seat of custom, and said to him simply: "Follow me." He said to his disciples: "He that doth not take his cross and follow me is not worthy of me."

Even that portion of his teachings, which we most commonly attempt to make the basis of a system of Christian principles—the Sermon on the Mount—is rightly understood as a correction of the Pharisees' habit of reducing ethical problems to casuistry. In opposition to this more speculative temper of the Pharisee, Jesus laid down his own very definite demands, calculated, not only to test one's insight into moral principles, but also to test one's willingness to act on those principles, no matter what it might cost.

One of the most agreeable forms of intellectual and spiritual recreation is the discussing of questions in the abstract. President Roosevelt has called men and women who devote themselves exclusively to this delightful speculative task "parlor reformers." Now, such discussion is of value. We need the hour of leisure in which to purify and to correct our ethical notions. But unless we are first men and women with the personal will to do the right, a discussion of the abstract principles of right is very likely to distract our attention from the first duty in life. When we have determined, in facing conditions of today, that something ought to be done by somebody, the only true and courageous thing for a follower of Christ to say is: "Here am I, send me." It may be that such personal decision may bring upon one persecution at the hands of good men, or the loss of reputation. But Jesus predicted exactly these things for those who would be his true disciples. A question which is of especial pertinence today is whether we are thus proving our right to be disciples of Jesus by asking the personal question of ourselves, and by answering it as disciples of Christ should.

THE PSYCHOLOGY OF TEMPTATION

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Ideo-motor force is the name given to the power certain ideas have of leading to action. Not all ideas have this power, as many of them are concerned with abstractions that have no direct relation to action. Even ideas closely connected with actions are not always in a position to exercise their motor force; for there is all the difference in the world between having an idea and realizing an idea. In order that an idea should lead to action, it is necessary that the conditions should be favorable, one of the most important conditions being that the idea should be allowed to occupy the mind for a sufficient time to allow for the development of the motor impulse. The mere idea of winking which passes through the mind as the word is mentioned, does not usually lead to the act of winking. But give the idea of winking time to develop itself in the soul, and the desire to wink will become very strong—so strong indeed that, unless there be special reasons for inhibition, the thinking subject will be unable to refrain from the act. In such a case the subject is being tempted to wink.

It is unusual to apply the term “temptation” to such indifferent acts as winking. By custom, the word has acquired a connotation that limits it to more or less evil connections. But psychologically the process is the same whether we seek to cause good action or evil. We can tempt upward as well as downward. The limitations of temptation are to be found in the nature of the action, not in its moral value.

The potent force in temptation is suggestion, which also has acquired an evil reputation, though, as a matter of fact, we can suggest good quite as readily as evil. The truth is that the forces that make for good in human activities appear to apply the teachings of psychology less skilfully than do the forces that make for evil. Literature and life are full of striking examples of the insistent and

insidious application of the force of suggestion in leading to evil. On the side of goodness, suggestion gives place to the less effective open appeal. It is the good, old, foolish frontal attack as compared with the scientific flank movement. Proud of herself, goodness makes her proclamations from the housetops; while evil, with becoming and advantageous modesty, contents herself with the monopoly of the still small voice.

Whether it is used for good or for evil, suggestion owes all its power to the past experience of the soul acted upon. It is powerless to initiate an entirely new line of action, though it may call forth old elements in new combinations. The successful tempter is the man who is familiar with the past of the person tempted, and who knows the content of that person's soul. We are tempted to do only what we can do. It is not what is put into the mind, so much as the use made of ideas already there, that constitutes temptation; for "from within, out of the heart of men, proceed evil thoughts." In a sense, we are never tempted save by ourselves. All the tempter's power comes from the help that he gets from our own mental content. Man's soul is never captured save through treason within.

All this would make it appear that it is comparatively easy to manipulate the mental content so as to render the attacks of the tempter futile. But here again psychology seems to be on his side. We are apt to think that, the contents of our souls being our own, we are able to manipulate them as we choose. But, as a matter of fact, there is a sense in which an outsider has a greater command over those contents than we have ourselves. The soul is far from being the master of its own ideas, and cannot call them up at will. Professional psychologists admit this. Hodgson tells us that "volition has no power of calling up images, but only of rejecting and selecting from those offered by spontaneous redintegration." Bain puts the matter still more strongly:

The outgoings of the mind are necessarily random. - The end alone is clear to the view, and with that there is a perception of the fitness of every passing suggestion. The volitional energy keeps up the attention on the active search, and the moment that anything in point rises before the mind, it springs upon that like a wild beast upon its prey.

But while the soul, according to these and later psychologists, can-

not call up its own ideas at will, it must respond to the stimulus of any outsider who cares to act upon it. Any tramp can direct our souls in ways that we do not desire. But at this point we reach the crux of the whole matter. The tramp can certainly direct the attention of the soul in this way or in that, but the question of *how far* the soul will follow his suggestion depends upon the contents of the soul itself. This is the underlying meaning of the much-abused saying: "To the pure all things are pure." An innocent child may pass through all manner of objectionable sights and sounds without being in any way tempted to evil. There are no ideas in his mind to welcome the evil ideas that seek admission. Psychology is quite clear on the point that ideas cannot be dumped into the soul in any way. The soul flatly refuses to accept content in this fashion. New ideas can be accepted by the soul only on the condition that they are brought into relation with ideas already there. Ideas have been compared to "living creatures having hands and feet," and these living creatures are particular about the company they keep. If an idea presents itself to the soul, and there is no "living creature" in that soul to welcome the stranger, it is quietly dropped out of consciousness altogether. It can never gain admission till it is presented in such a way as to claim some relationship with ideas already in the soul. This presentation is the work of the teacher; but it is also the work of the really scientific tempter, whether to good or to evil. Temptation, in fact, must begin very far back, if it is to be successful. The actual temptation of a given moment is only the end of a long series of preparatory steps, whether these steps were deliberately taken with reference to the temptation or not. The work of the trainer of youth is so to build up the pupil's soul-contents that stable combinations of a desirable kind shall be formed. Before the tempter to evil can be successful, he must break up these combinations, and form new ones. This can be accomplished, it is true; and experience shows us only too plainly that the tempter's work is often successfully done. But a boy sent into the world with the proper combinations firmly made is not exposed to the sudden temptations that fall to the lot of the boy with loosely grouped or badly grouped masses of ideas.

It is, accordingly, of the first importance that we should learn

something about the laws that regulate the combination of ideas. We have already seen that the soul has not the power of recalling ideas at will. It is equally powerless to dismiss ideas at its pleasure. They seem to have a power of their own, and to persist in the soul in spite of all its efforts to dislodge them. In fact, the effort to eject them not unfrequently strengthens their power of retaining their place in consciousness. So striking is this power possessed by ideas that the atomistic psychologists recognize two distinct aspects in which ideas may be regarded—the active and the passive. So far as ideas are treated as the mere furniture of the soul, the mere material upon which the soul acts, they are passive, and may be named the presented content of the soul. They are regarded as the data supplied to the soul which is the active agent in the process by which they are worked up into the organism of the personality. At the earliest stages of intellectual life all ideas are presented; but, as development goes on, certain ideas appear to acquire a power of their own. They no longer wait to be presented; they take it upon themselves to present themselves to the soul, to all appearance from their own initiative. They can no longer, therefore, be treated as merely presented content; they have acquired presentative activity.

Here a caution is necessary. The tendency of the atomistic school is to treat the ideas as independent entities, and to treat of their interactions among themselves and their reaction upon the soul as if they had a force of their own. Herbart sometimes expresses himself in such a way as to lead one to believe that he held this obviously untenable view. The truth is that he has been led away, as his followers are so apt to be, by the exceeding usefulness of this mode of expression as a means of exposition. Mental action and reaction are so much more easily understood when stated in the atomistic form that it is little to be wondered at that a philosopher who was also pre-eminently a teacher should be seduced into using a phraseology that, while leading to possible philosophical misconceptions, at least gave the greatest possible clearness to the practical precepts of the educator. Accepting the atomistic view as nothing more than a somewhat elaborate figure of speech, we find it of great value in expounding the inner nature of temptation. All that is necessary is to recognize once for all that the activity imputed

to the ideas comes entirely from the soul concerned. It is a delegated, or perhaps it would be better to call it a reflected, power. If a given idea has acquired so great presentative activity that it cannot be kept out of the mind, its power is not its own, but belongs to the soul. When the tempter uses an idea of potent presentative activity, he is not using an external agent against the soul; he is merely using a means to set the soul working against itself. The soul's safety consists in delegating this presentative activity only to ideas that are worthy of the responsibility.

At any given moment all the ideas within the scope of a given soul possess a fixed amount of presentative activity in relation to that soul, and the greater the amount, the greater the power of the idea to force its way into consciousness, whether the soul desires it or not. Each idea, in fact, may be said to have a coefficient of presentative activity. But this coefficient does not remain constant throughout life. It gradually increases or diminishes, according to its place in experience. Certain ideas have had great presentative activity in our youth, and have now lost it so completely that we find it difficult to recall them to consciousness, even at the outlay of mental effort. But, besides this slow or secular change, there is a temporary variation in the presentative activity resulting from the recency of external stimulation. The meeting with an old school friend will often render active whole masses of ideas that under ordinary circumstances have practically no presentative activity. A week or two after our encounter with our old friend the ideas have again settled into nearly their old state of inertness. Note the word "nearly," for it is the law of development of presentative activity that every time an idea is called into consciousness it increases, by however infinitesimal an amount, its presentative activity. The amount of increase is naturally much greater at the earliest stages of the presentation of an idea. The fourth time an idea is recalled increases its activity vastly more in proportion to its total activity than does its four-hundredth recall.

Two considerations follow in respect of temptation. First, the early stages of the presentation of an idea are the most important for the really scientific tempter. His business is to increase the coefficient of activity of those ideas that he proposes to use later on.

In the second place, the tempter's power at any given moment is limited by the existing coefficient of the ideas he has to deal with. To the extent to which he knows our mental content he can play upon us at his will. But the energy of the forces he calls up depends upon the coefficients of activity of the soul attacked, and not on the vigor of the tempter. His skill consists in the selection of the most powerful ideas available at the given time. The increase in actual presentative activity by the recall of powerful ideas is a practically negligible quantity.

Our defense under temptation, then, must lie in putting ourselves in such circumstances as will lead to the recall of more powerful ideas of better moral quality. Skilled nurses are familiar with the trick of fighting the claims of undesirable ideas by suggesting others that are more attractive. This "thought-turning" of the nursery may be well applied in the case of those that we know to be under temptation. For it is more easy to apply this method to the case of others than to our own. We cannot directly turn our own thoughts; all we can do is to put ourselves in circumstances in which desirable thoughts are likely to be suggested to us. Of course, if there are no ideas, within the scope of the soul, of greater presentative activity than those recalled in temptation, a fall is inevitable. In fact, there cannot be said to be a real temptation at all in such a case. The fall is the inevitable reaction to stimulus. Temptation always implies a struggle. Clearly the best preparation to meet temptation is the systematic increase of the coefficient of activity of those ideas that our whole nature recognizes to be noble. //

The preparation of the young to meet temptation is of the first importance in education. Taking the word "temptation" in its usual sinister sense, the main purpose of the trainer of character is to make his pupil temptation-proof. The first thing to be done is obviously to build up strong combinations of ideas. These combinations must be moral as combinations; but it does not follow that the elements of which they are composed are in themselves morally desirable. In the world there are so many evil elements that it is impossible for the educator to keep them entirely out of the experience of the pupil. It is, accordingly, bad policy to restrict the educator to good elements. A moral combination that has no reference

to evil is an absurdity in our world. It has to be admitted that in this way the presentative activity of ideas of evil is increased, but in the same degree is increased the activity of the corresponding ideas of good. Further, the activity of the connection between the good and the evil is increased also, and the whole meaning of the combination is that it shall work against evil. By the process the ideas of evil are made to play the traitor to themselves; for the same power that enables them to force their way into consciousness sees to it that they have to bring in their train the good ideas to which they have been fettered in the teacher's combination. The antidote is inseparably associated with the poison.

Further, the recognition and manipulation of evil ideas in this way take from them one of their most dangerous attractions, the seductive power of the mysterious and the unknown. On the other hand, it is not suggested that the educator should go out of his way to discover evil ideas for the purpose of moral training. The "awful example" has a psychology of its own, which cannot be discussed here. It is enough at present to point out that there always will be enough evil within the normal experience of the pupil to supply material for the moral teacher, without any need for searching out special examples.

The principle underlying the method above suggested of meeting temptation is the preference of the positive to the negative. Virtue has too long been treated as something more or less negative. The good man has been too long judged by what he did not do rather than by what he did do. In modern thinking the positive is more insisted upon. This is the sense in which we must understand Herbart's startling paradox: "The stupid man cannot be virtuous." As a matter of fact, the plain man is convinced that this is precisely what the stupid man can be. He may be good for little else, but at least he can be virtuous. All that this implies is that we consider the stupid man capable of refraining from this, that, and the other evil thing; whereas real virtue consists in being and doing. The vapory negations that failed to entitle the soul of Tomlinson to a place in either the upper or the nether world no longer suffice for the moralist. We have passed from the "Thou shalt not" of the Old Testament to the "Thou shalt" of the New. We must save

ourselves from the power of the tempter by being too busy doing || good to attend to him.

There is another method of meeting temptation that has had its day, but has still some practical supporters, though few of them have the courage to state their theory in so many terms. For want of a better name, this may be called the "inoculation" method. It is associated with the once familiar phrase "sowing his wild oats." There was a time when these wild oats were regarded with a certain amount of tolerant complacency. It was felt that allowance had to be made for the exuberance of youth, and the kindly view embodied in such phrases as "Boys will be boys" was sometimes used to cover a more or less conscious, but clearly vicious, theory that a certain degree of vice might form a part of a moral training. The milder troubles of vaccination were to be preferred to the serious ravages of small-pox. The man-of-the-world tolerance that pleaded for moderation "even in virtue" was not confined to Horace. A theory not unlike this underlies the attempt to increase the marvel of our Lord's temptation by pointing out that it involved a greater strain on him than ever fell to the lot of man, inasmuch as he did not yield at any single point, and thus did not get the alleviation that such yielding gains for man. The psychology of this is unsound. Yielding to temptation may give temporary relief, but it increases the total effort demanded by the struggle throughout life taken as a whole. The teaching of psychology is that every fall weakens to some extent the power of resistance. The temptation is sometimes so strong that human endurance is overcome, and it becomes us to be very charitable in our judgments of others; but, all the same, psychologically, every yielding to temptation is at the least a blunder. So far from rendering us immune to temptation, a limited amount of yielding only renders us weaker in face of the next trial.

Still another way of meeting temptation is the paradoxical one of fleeing from it. This discreet method is emphatically to be recommended. What is the good of praying every day, "Lead us not into temptation," if we do not do our part to render the prayer effective? The particular way in which we seek to evade temptation has, no doubt, an importance of its own. Monastic seclusion is too whole-hearted a way of applying the principle. In it we flee, not only

temptation, but many responsibilities as well. We are not here concerned with the wider motives that lead to monastic seclusion. It is enough for us to know that it is a psychological mistake, so far as temptation is concerned. Fleeing from the world, we flee from a great body of interests that help very greatly in limiting the power of temptation. Besides, the monk does not really flee from temptation. In his cell he has escaped from the world of men to some extent, but he carries his temptation with him, and he has to fight it with fewer allies on his side. If he be full of spiritual enthusiasm, he may be able to resist successfully, because this enthusiasm gives content to his life. But if he has fled from the world merely to escape temptation, he has made a mistake. Even if he is able to resist positive sin, it is at an unreasonable cost. His is the case of the man who never does wrong because he never does anything.

The natural antithesis to the monastic ideal is the knightly, in which, so far from fleeing from temptation, the knight seeks it out in order to overcome it. The wise man follows neither model. He does not go out of his way to seek temptation, any more than he shirks it when it appears in the ordinary course of his life. He is naturally interested to know the best way of meeting it.

Hitherto we have dealt mainly with the means of preparing the boy to meet temptation. Now we must speak of the process itself. Here, as elsewhere in psychology, the important point is the incidence of consciousness. It must be concentrated on certain aspects of the experience and diverted from others. One essential concomitant of consciousness in the interaction between thought and action is inhibition. In ordinary reflex action stimulus is followed by action with the minimum of delay. The consciousness has no part in the operation. Wherever consciousness is introduced, there is always a period of inhibition between the stimulus and the action. Things are held in abeyance for a longer or shorter period, and the resulting action is more or less deliberately determined. In temptation this inhibition period is usually prolonged. Up to a certain point this delay is a gain to the tempted; beyond that point it is in favor of the tempter. A sudden temptation may produce an immediate fall, in which case the whole process has been really a reflex act; and there is no immediate responsibility for the act itself, though there is for the state of

the soul that made such a reflex possible. In a temptation involving inhibition—that is, in a real temptation—what happens is that all the groups of relevant ideas that form the normal content of the tempted soul are called up and are confronted by the new combination that the temptation is suggesting. The very fact that the whole of the available ideas are called upon insures that the resulting action will be more likely to represent the real nature of the person than would be the case if action followed immediately on suggestion. The suggested action is examined against a background made up of the whole of the mental content of the tempted person. The tempter seeks for a response from one part only of the personality of the tempted. This is recognized in such phrases as "getting him on his soft side," "I was not myself when I did it," "the appeal from Philip drunk to Philip sober." It is quite certain that in many cases, if the person tempted *realized*—a different thing from mere intellectual apprehension—all that the action meant, it would never have been performed. If the sight of the results of ill deeds were as clear as the sight of means to do ill deeds, it is certain that they would less frequently lead to ill deeds done.

But while it is obvious that there should be sufficient concentration of consciousness upon the temptation to enable the real self to develop so as to compare itself with the action suggested, there is a limit beyond which the consciousness should not be allowed to dwell upon the *matter* of the temptation. Once the case is understood and is clearly presented to the soul in the light of all the relevant soul-content, the time has come for a diversion of consciousness; that is, for a change of interest. The ordinary course of temptation leads to an intellectual conviction—if the proper inhibition period has been gained—that the action ought not to be performed. The decision is given against the tempter, and the case is theoretically closed. Experience shows us, however, that the worst of the temptation may be still to come, and it is in the struggle that follows that the consciousness, so far from being a help to the tempted, really plays into the hands of the tempter. To brood over the suggested action is precisely the worst thing that the tempted person can do. The moment the intellectual decision is reached, the attention must be directed elsewhere. If the temptation has been to choose between

two incompatible actions, the moment of decision is the time to perform the action that renders the other impossible. But in many cases the choice is only between doing or not doing a particular action, which may be performed as well tomorrow or next week as today. It is in cases of this kind that we must call in all the extraneous help available. We must take every opportunity of quickening the presentative activity of those ideas of a better kind that we know to be most powerful, and give ourselves up to their influence. In ejecting undesirable ideas, we must rely largely upon the expulsive power of contrary interests.

THE MESSAGES OF THE PSALMS

PSALM 46

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1. *God is our refuge and strength,
A very present help in trouble.*
2. *Therefore will we not fear, though
the earth do change,
And though the mountains be moved
in the heart of the seas;*
3. *Though the waters thereof roar and
be troubled,
Though the mountains shake with
the swelling thereof.*
4. *There is a river, the streams whereof
make glad the city of God,
The holy place of the tabernacles of
the Most High.*
5. *God is in the midst of her; she shall
not be moved:
God shall help her, and that right
early.*
6. *The nations raged, the kingdoms
were moved:
He uttered his voice, the earth
melted.*
7. *The Lord of hosts is with us;
The God of Jacob is our refuge.*
8. *Come, behold the works of the Lord,
What desolations he hath made in
the earth.*
9. *He maketh wars to cease unto the
end of the earth;
He breaketh the bow, and cutteth
the spear in sunder;
He burneth the chariots in the fire.*
10. *Be still, and know that I am God:
I will be exalted among the nations,
I will be exalted in the earth.*
11. *The Lord of hosts is with us;
The God of Jacob is our refuge.*

—Revised Version.

*Elohim is our refuge and stronghold,
fully proved as a help in troubles:
Therefore will we not fear, though the
earth should change,
And though the mountains should sink
into the ocean's midst;
Let the waters thereof roar and foam,
let the mountains quake at the insolu-
lence thereof:*

*(Jehovah Sabaoth is with us;
our sure retreat is Jacob's God.)*

*(His loving kindness is) a river, the arms
whereof make glad the city of God, the
sanctuary of the Most High.*

*Elohim is in the midst of her; she tot-
ters not;
Elohim helps her when the morn ap-
pears.*

*Nations roar, kingdoms totter:
he utters his voice; the earth melts
away.*

*Jehovah Sabaoth is with us;
our sure retreat is Jacob's God.*

*Come, behold the works of Jehovah,
who appoints such astonishments in
the earth,*

*Who makes wars to cease unto the end
of the earth,*

*Who breaks the bow, and cuts the spear
in sunder;*

Who burns the chariot in the fire.

*"Give up, and be sure that I am Elohim:
I will exalt myself among the nations,
I will exalt myself in the earth."*

*Jehovah Sabaoth is with us;
our sure retreat is Jacob's God.*

—Canon Cheyne's translation.

This song, like so many in the Psalter, is expressed in terms so general that several periods contend for the honor of producing it; and yet the feeling is all but irresistible that it is written under the immediate impression of a great, and at that time conclusive, victory. Such a burst of confident praise, such a vivid description of the raging of the nations and their discomfiture by Jehovah, is hardly the result of mere meditation on the marvelous deliverance of God, but must have been stimulated by the experience of such a deliverance. The poet who wrote it, one feels, must have seen a proud enemy discomfited—bows broken, spears snapped, chariots in flames, an anxious city miraculously delivered from peril. The psalm betrays close affinities with prophesies in the book of Isaiah, and may have been written to celebrate the deliverance from the army of Sennacherib which produced so stupendous, and in some ways unfortunate (cf. Jer. 7:4), an impression on the Jewish mind.

The sentiment of the Psalms is never vague, yet the language is seldom definite. The power of the Psalter has been confessed by every age of the Christian as well as of the Jewish church; and that power depends largely upon the applicability of its language to situations varying, it may be, in detail and appearance, but essentially the same. The psalmists have the power, which only the greatest lyrists and the deepest thinkers have, of seeing the general in the particular, and, in delineating their own experience, of dropping all that is adventitious, and expressing only the eternal.

This psalm presents us with magnificent confusions and with a no less magnificent order. The first strophe (vss. 1-3), ending originally, in all probability, with the refrain which closes the other two (vss. 7, 11),

Jehovah of hosts is with us,
A high tower to us is the God of Jacob,

shows us a world in confusion—the earth reeling to and fro, the trembling mountains whose roots are in the nether sea, the swelling waters of the mighty ocean. In the second strophe the horror is heightened. The first revealed angry nature; to this the second adds cruel men; the raging seas of the one merge into the blustering worldly kingdoms of the other, ready to assault the stronghold of the city of God. Ready, but not able; for the gentle stream of Zion is

more than a match for the devastating waters of Assyria, and

Jehovah of hosts is with us,
A high tower to us is the God of Jacob.

In a world where all is movement and confusion, Israel stands firm, because her confidence is in Jehovah. "We will not fear." She can look out upon the future with serenity; for the God who has saved her from the terrible Assyrian can save her from any and every foe. So she will not fear, though the heavens should fall, and the great mountains shake to their foundations, and the solid earth on which she stands reel to and fro. We do not wonder at so superb a faith, if it was inspired by the deliverance from the Assyrians under Sennacherib. That deliverance must have convinced the pious hearts of the day that God's grace was a strong and reliable thing, and that there was a river, unseen of mortal eye though it might be, whose streams could make glad the sore-pressed city of God.

The religious genius of this verse is not fully appreciated till we realize how destitute Jerusalem was of anything that could have given birth to such a thought. Ninck, in his book *On Biblical Paths* (p. 90), has, in a striking passage, made this point very plain:

While other celebrated cities owe their significance, power, and splendor pre-eminently to natural conditions—for example, to their commanding situation on streams or seas, to their position in the midst of the paths of commerce, or to the fruitfulness and productivity of the surrounding country—Jerusalem, the most significant and celebrated of all the cities in the world, is distinguished precisely by the absence of these natural advantages. Standing lonely in the wilderness, built upon hard and rocky soil, with no rich pastures, with hardly a field, without a river, indeed with hardly a spring, far from the great paths of commerce, she owes her unique significance and fame to quite other causes than those of the other great cities of the world. She is what she is without a peer, only through the divine world-conquering revelation of which she was the scene, and which, proceeding from her, has penetrated the whole world. She plays no manner of rôle in any other direction whatever. He who has no eye for these facts will be very much disappointed in a journey to Jerusalem.

This is the best commentary on the forty-sixth psalm. The city "without a river" has become the most famous city in the world because of her unseen river, the river of the grace of her God. The desert was never far away; its atmosphere and influence are on many a page of Judean prophecy. There was little or nothing in the land-

scape to suggest the refreshing streams. But to the clear eyes of faith the river was there; it was in their history, in the recent deliverance. The silver line of the river of God can be seen winding its way through the history of men; and sometimes it is so plain that none but the blind can miss it. Well might the members of the ancient Jewish church, with their eyes upon that river, lift up their hearts in this triumphant song; for

Jehovah of hosts is with us,
A high tower to us is the God of Jacob.

There was no mistaking his power to help. His work was thoroughly done; it was there for any to witness who would listen to the poet's summons: "*Come and see* what Jehovah has done." If God is a living God who works in the world, then it is legitimate to expect that some traces of his operation should be visible; and the man who knows history will not be afraid when the challenge comes. He can appeal to experience, "*Come and see;*" and to that appeal there is no honorable evasion. The psalmist had proof positive of the power of his God. The spears were snapped in two, the bows were broken in pieces, the chariots were burning in the fire; the emblems of a mighty heathenism had been obliterated. Similarly, the power of Jesus and his gospel is attested today by its triumph over heathen religion in its manifold forms. The missionary upon the foreign field, and not less perhaps the minister at home, looking over the indubitable facts of their experience, can confidently adopt the words of this ancient appeal: "*Come and see what the Lord has done.*"

Toward the close Jehovah himself lifts up an awful voice of warning. "*Cease your fruitless warfare,*" he says, "*and know that I am God; ye cannot fight successfully against me, or against the people who believe in me and whose cause is mine.* It is I who make wars to cease and who bring peace to my people; I am Lord of all. I will be exalted among the nations, I will be exalted in the earth." Then, with a confidence renewed and refreshed by these words of Jehovah, the people once more raise the old shout of praise:

Jehovah of hosts is with us,
A high tower to us is the God of Jacob.

The secret of his success lies in his name, *Jehovah of hosts*. As

master of the hosts, nothing can withstand him. He stills the noise of the sea and the raging of the peoples; he has but to speak, and the earth melts. How pitiful are the armies of the earth, with their brittle swords and frail chariots and mortal men, when matched against the hosts of heaven under the leadership of Jehovah!

In this psalm there is a majestic ring which we miss in the quieter music of the New Testament. There the national note has died away. Here nations rage and storm and foam like the sea; Israel takes her place over against them, and the national pulse quickens. In the New Testament, Israel is no longer a political force. She has to listen to the dictation of the "nations" whom she hates; even the best pay tribute without a murmur; the finer spirits retire into themselves or commune with one another. But there is no nation. When the apostle says, "In all these things *we are more than conquerors*; for I am persuaded that neither death nor life, nor any other creature shall be able to separate us from the love of God," the victors are those who are "in Christ Jesus our Lord." It is one of the glories of the Old Testament that it is inspired through and through with a sense of national duty and aspiration. As, in Psalm 67, it is conscious, as a nation, of its mission, so here it is conscious, as a nation, of the triumph of its faith.

FAMILY WORSHIP

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Christianity gave rise to a distinctive and characteristic institution—the Christian church; but we can easily imagine the Christian religion as existing without the church, for Christianity is not the church, though the two are often confused. Certain institutions that preceded the organization of the church, like the family and the state, are equally of divine origin, and the work of the church must be correlated with them. Indeed, a principal function of the church is to interfuse and interpenetrate these other divine institutions with the spirit and power of vital Christianity. The Christian religion has a mission and a message to institutions as well as to individuals. It is, therefore, of great importance that every suitable means for promoting the Christian life should have a place within the home. The custom of household worship could not have a more satisfactory enforcement than that afforded by such considerations.

Even if we conceive of the mission of Christianity from a strictly individualist point of view, and regard it as designed to evangelize and edify persons, there are few instrumentalities so effective for these purposes as the resources of the home. Inevitably the members of a household touch each other, influence each other, and react upon each other in the most intimate and potent ways. The direct work of the church must be done largely through assemblies of individuals. It is not an accident that a house of public worship is the invariable accompaniment of the establishment of a church in a community. The association is so close between the house and the organization that the word "church" may signify either. Our usual public services on the first day of the week, our prayer-meetings, and Sunday schools, and young people's meetings are all variants of the type of activity which seeks to utilize some regular or occasional assemblage of individuals for the accomplishment of its purposes. But, in the home, Christianity and the church have at hand another social form of the greatest value for evangelization and edification.

In the home the Christian father and mother, simply by the use of their divine privileges, may easily accomplish that which the pastor or Sunday-school teacher is powerless to effect. The relationships of the home are not formal or adventitious; they are vital and elemental. The counsel and personality of a wise and loving parent make an appeal to which there is no human parallel. The ties of love and confidence and intimate human association afford direct and natural channels of influence.

It is unfortunate when the Sunday school or the juvenile young people's society proves a temptation to parents to devolve upon these organizations the direct religious training of their children. In seeking to build up these agencies the church should never forget that it is to exert its principal influence upon children by permeating their homes with Christian ideals and impulses. If the atmosphere of the household is Christian, and the attitude of parents toward each other and toward their children reflects the spirit of Christ, the church need not ask for any means more effective than the home itself for bringing human minds and hearts to the allegiance of Christ.

One of the hopeful signs of the times is that our wisest pastors and religious leaders are discerning the place of the home in the economy of the kingdom of God. A dominant note in the Christianity of the future will be its insistent emphasis upon home influences. The superficial and sometimes sensational treatment of the home in pulpit discourse is certain to be replaced by wise and discriminating inculcation as to the ideals of the Christian family, and the methods of making its superlative influence upon character the strongest for good. We shall come to see that the finest test of the real Christianity of any community is not the number of persons who call themselves Christians, but the number of homes that are Christianized.

In all such homes one of the main influences toward inspiring and perpetuating the best ideals will be the family altar. Family worship, of course, will not make up for the lack of a genuinely Christian spirit in the home life. It will not take the place of the reciprocal affection, the gracious spirit, the noble outlook upon life, that come from fellowship with Christ. Without something of these qualities the observance itself will be simply formal and unfruit-

ful; but when family worship is sincere and vital, it will reinvigorate the Christian temper, and it will prove one of the most potent forces toward resisting the inroads of selfishness and compromise with low standards which are the besetting sins of most of us, no matter what our professions.

Consider what it means to a household to engage daily in a common acknowledgment of dependence upon God, and of gratitude to him for his mercies; what it means to ask daily for his help and guidance in right living, and to have the minds of its members brought into common contact with some of the great thoughts of his revelation. It is only necessary to present the nature and blessing of family worship clearly to Christian men and women to have them recognize at once the obligation and privileges of the observance. Its claims are so self-evidencing and cogent that they do not need the support of argument. They are axiomatic. It is not strange that the Christian heart of the world has so responded to Burns's picture of family prayer, in the "Cotter's Saturday Night," that the poet has almost been canonized in spite of himself.

It may not be quite easy to point to the chapters and verses in the Scriptures enjoining the daily family prayer; and we are glad that it is so. The practice does not rest upon the authority of a formal commandment; rather it rests upon the superb authority of the Christian spirit. The duty, if we may give that name to a high privilege, belongs to that class of obligations which are acknowledged with glad response the moment they are stated.

And the influence of family prayer is nearly as helpful to the spiritual life of parents as it is to the temper and atmosphere of the home life. The constant experience of Christian men is that the moments spent in household worship sweeten the day as with an aroma from a divine realm, and brighten the spiritual ideal so that the soul is strengthened against the temptation to conform to unworthy standards. One who goes forth to his daily task, or returns from it to lead his household worship, will be apt to find this engagement wholly incompatible with indulgence in evil or indifference to the claims of God.

The real question is not as to the rightfulness and blessing of the observance, but as to times and methods.

Let us frankly admit that it is not nearly so easy to find a place in the home life for family worship as it was a generation ago. Home life has been becoming increasingly complicated. In the menage of an average suburban family, for example, the father, if a business man in the city, has to time his movements by an early morning train. The younger children often have to leave home for their school as early as the father for his business. The older children have engagements that they regard as equally imperative. The difficulties of bringing the family together early in the morning before breakfast, or of having breakfast a half-hour sooner, are exceedingly real in most homes. Indeed, the difficulty of bringing the whole family together at any one time during the day, with sufficient margin of time to relieve the home worship of the sense of hurry, is not inconsiderable. The opportunity does not come of itself. It has to be made, deliberately planned for in the routine of home life; and when the place has been arranged, it has to be maintained at the cost of effort, and sometimes at the cost of sacrificing other desirable things. But if our hearts are set upon building the family altar, we can always do it, just as we can always find time for the things that we really want to do. Either before or after breakfast, or after the evening meal—which is the time when most American households are commonly together—fifteen or twenty minutes can be set apart for family worship—a gift to God of our time, just as the money we give to the church or to missions is a gift to God of our property. On Sundays the opportunity will be ampler. The worship in the home will be an admirable preparation for the worship in the sanctuary; and the twilight of a Sunday evening brings its own gracious invitation to praise and prayer.

The reading of the Scriptures, of course, will occupy a prominent place in family worship. It used to be the custom of our fathers to read the Bible straight through in this service from Genesis to Revelation. Nothing was omitted; genealogies, lists of kings and captains, and details of the division of real estate—everything was read. Was it not all the Word of God? Was it not because of dulness of spiritual perception that one failed to discern in all Scripture what was profitable for the soul? What were men that they should assume to pick and choose among the things of the Most High? In our time

we have been delivered from the crude and mechanical ideas about the nature of the Bible upon which these questions were based. We see that the Scriptures are the record of a progressive revelation, and that very different values attach to different portions. The choice of passages for use in family prayer should be made under the dictates of Christian perceptions of fitness and value. One suggestion, however, is pertinent. The modern literary study of the Bible has made it clear that the Scriptures are the repository of many literary forms; for example, in these pages we have history, poetry—lyric, epic, and dramatic—oratory, and the essay. An examination of Professor Moulton's *Modern Reader's Bible* will show, almost at a glance, the literary character and structure of a given passage, and, instead of being guided by the wholly artificial and frequently misleading divisions of chapters and verses, we have before us the literary wholes of which a book is composed. For example, in the fourth chapter of the Proverbs, vss. 10–20, there is a bit of poetry, without close connection with what precedes or follows it. It may properly be isolated and read by itself, and so separated and read it stands forth as the wisest of counsels. It should be entitled "The Two Paths." It is a flawless gem. Most of the great Wisdom literature breaks up under a little examination into these separate unities. Then each passage stands forth in all its beauty. But to read a chapter containing several of these separate wholes, as though it were an unbroken narrative, is like reading continuously three or four of Tennyson's shorter poems without giving the listener a hint of the change of topic, or of the shifting of the point of view. A like discrimination is to be exercised in the choice of readings from the gospels or the epistles. Professor Moulton's work has made this process easy.

The Bible also contains some literary forms without an understanding of which the passages are robbed of a greater part of beauty and power. Some psalms are designed to be read responsively, but some psalms do not lend themselves at all to this treatment. For example, Psalm 34 is composed of an introduction, vss. 1 and 2; three solo parts, vss. 3–6, 11–14, and 19–20; and three choruses, vss. 7–10, 15–18, and 21–22. Suppose now this psalm is read in the family worship, we shall have the father, or the leader of the devotions, reading the introduction:

I will bless the Lord at all times;
His praise shall continually be in my mouth.
My soul shall make her boast in the Lord;
The meek shall hear thereof and be glad.

Let now the mother, or an elder son or daughter, respond in the gracious solo, which expresses the sentiment of an individual:

O magnify the Lord with me,
And let us exalt his name together.
I sought the Lord, and he answered me,
And delivered me from all my fears.
They looked unto him and were lightened;
This poor man cried, and the Lord heard him,
And saved him out of all his troubles.

Then follows the chorus, in which the experience of the individual, who has been blessed and helped because he trusted in the Lord, is made the basis of a universal principle that God will help all those who trust in him. It is a chorus of universal faith, as fine in its way as anything in Sophocles. Let now the whole family unite in repeating the chorus:

The angel of the Lord encampeth round about them that fear him,
And delivereth them.
O taste and see that the Lord is good;
Blessed is the man that trusteth in him.
O fear the Lord, ye his saints;
For there is no want to them that fear him.
The young lions do lack, and suffer hunger;
But they that seek the Lord shall not want any good thing.

Similar solos and choruses occur in the passages indicated above. When a psalm like this is read in accordance with its literary structure, the whole poem is illuminated; it becomes a new work, full of light and grace, and conveying a spiritual lesson of supreme value in the forms of consummate art.

Of course, no one who is sensitive in the least to literary or spiritual values would think of having the verses or sentences of a passage read consecutively by different members of the household group. And yet that custom prevails rather extensively in the family worship of American households. The practice probably arose at a time when the very words of the Bible were conceived of as possessing talismanic power. We now recognize that it is not the words,

but the ideas they convey, that are sacred. We should never think of conveying the ideas of an author to a group of people by giving each person a sentence or two of the essay or poem to read.

Participation of all the members of the group in this part of the service may be secured by the use of such passages as Psalm 34, and of all the psalms designed for responsive reading. The members of the family may be asked to repeat favorite passages or texts bearing on specific topics, such as the providence of God, the love of Christ, or the conditions of blessedness. The repetition of choice poems is also appropriate. The writer will not soon forget a certain twilight time on a Sunday when, during the family worship, the little seven-year-old daughter of the house repeated Longfellow's "Sifting of Peter." The gracious words falling from those sweet girlish lips wove throughout the little group new ties of love to each other, and of devotion to Christ.

As a matter of actual experience, one of the serious difficulties in the maintenance of family worship has been the idea, prevalent in households unfamiliar with liturgical worship, that the daily prayer in the home should be the free utterance of the moment, and should not be read. In certain moods, or when excessively weary, it is a burden to be called on to express ideas or sentiments, and that is involved in leading in prayer. Even those who are gifted in prayer sometimes feel this. As a matter of fact, in such conditions free prayer is apt to be run into a stereotyped form. It is wise in household worship to use free prayer, or to read one's supplications according to the mood of the hour; for it is always unwise to make the exercise one of mental strain to a weary father. There are several collections of prayers for household use that could be commended; while the family prayers in the *Book of Common Prayer* are comprehensive, simple, and touchingly expressive of the usual and spiritual needs of a Christian household. No one form, however, should be used too frequently, and free prayer is the ideal.

If singing can be given a place in the family devotions, they will be greatly enriched. We can hardly imagine Martin Luther as tolerating any kind of family worship in which singing had no place. What household picture is more delightful than that of a family group about the piano, perhaps before prayer, and just after

the reading of the Scriptures, singing a hymn like Whittier's "We may not climb the heavenly steeps," or Sir Walter Scott's "When Israel of the Lord beloved," or Binney's "Eternal light, eternal light," or Matheson's "O love that will not let me go"! The memory of the family gathering, of the sweet voices, of the glad faces, of the spiritual influence of the song, sinks into the soul. The impression is ineffaceable; it is a treasure forever.

It seems impossible that Christian parents who realize what family worship may be to the household life, and to the spiritual influences that are molding the characters of their children, as well as their own, should neglect to establish and maintain the family altar. There are difficulties in the way; at times some little sacrifices may be involved. But difficulties and sacrifices are as the small dust of the balance when compared with the privileges and lasting rewards attached to the daily practice of honoring God in the home by reading his Word, acknowledging his claims, and seeking his help.

THE MATERIAL OF RELIGIOUS EDUCATION

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A new interest has sprung up in religious education. A great association has been formed to promote it. An annual convention, assembling hundreds of representative leaders in religion and in education, has made for itself a permanent place on the calendar. Now for the first time there is a national platform, above the plane of local and sectarian influences, from which the best thought of workers in all parts of the broad field may find free utterance and be assured of general and respectful attention.

The significance of the establishment of such a parliament of intelligence, reason, and courtesy, where before all was division, mutual ignorance, rivalry, and misunderstanding, cannot be overestimated. Great things are to be expected. In the Sunday school, particularly, which has lagged behind the day school, there will be improvements. There will be better rooms, better ventilation, better maps and pictures, better libraries, better music, and better pedagogical methods.

There is, however, one question as yet little attended to, which, as the general preliminary talk inevitable at the beginning of such a movement subsides, will shape itself distinctly out of the cloud of matters and will demand ample consideration—the question of material. What, with our finer equipment and our perfected pedagogical art, is going to be taught? What, at the end of fifteen years of education in the Sunday school, may Christian young people be fairly expected to know, and what should they be prepared to do? As yet the main body of Sunday school workers shows no consciousness that there is any large matter for investigation here. The tacit assumption is well-nigh universal that the Bible is the only textbook for the Sunday school, and that it is to be studied in small sections by means of “lesson-helps.” In accordance with this idea, some churches have even abandoned the time-honored name “Sunday

school," and are using "Bible school" instead. So far as there is discussion of material, it turns upon the relative merits of different series of Bible lessons and of the lesson-helps of rival publishers.

But the time has come for a revolution in religious education similar to that which came in scientific education when it turned from the deductive study of Aristotle to the inductive study of the earth and the stars. The problems and activities of the religious life of today must have a large place in it. It must introduce the young to those conceptions of the universe and to those facts in biology which strike the modern scientist dumb, as he finds himself face to face with "God in his world." The time has come when religious education shall cease to be the study of disconnected notes upon fragments of sacred text expressed in the English of three hundred years ago. The Bible and the life and words of Jesus can no longer be viewed as isolated phenomena separated from us by a chasm of two thousand years, during which God has done nothing and has revealed no new truth. They will be studied in their place as parts of a great continuous movement never more manifest than today. The time has come when religious education can no longer ignore the entire history and literature of the Christian church and the Christian nations, confining its attention to ancient Jewish history and literature, and to Christianity in its first generation.

All that is now taught to children above the lowest grades in the Sunday school is given in the form of explanations, illustrations, or applications of a portion of Bible text, or as supposed deductions from it. The method is in the last degree cumbersome, fragmentary, and confusing. It rests upon the theory that "all things necessary for man's salvation, faith, and life are either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture;" in other words, that a man may learn all that he needs to know without studying his own nature, situation, and environment, or anything that has happened within the last two thousand years, or anything that is going on now. As a matter of fact, a vast amount of extra-biblical material is brought in under the heads of explanations, illustrations, applications, and deductions. But it is brought in "in mangled forms." The result is that the learner is left in hopeless confusion of mind as to what really is in the Bible and what is not.

Nowhere does the weakness of the method appear more strikingly than in the attempt to enforce the duty of total abstinence from what the Bible says of wine.

The contention of this article is that all of this illustrative and supposedly deductive matter can be much more clearly, consecutively, comprehensively, and impressively presented in separate courses of lessons that do not profess at all to be Bible studies. Let the young be familiarized with so much of the Bible as is suited to their immaturity, but let them at the same time, in other classes, be instructed in the facts of nature and of history, in that knowledge of their own minds and bodies, and of the present state of the world, which shall enable them to bring the truths of the Bible into relation with realities. Let us reorganize the curriculum of the Sunday school upon pedagogical principles, so that upon the completion of it a young Christian may know where he is, what is now going on, and how he may most effectively take part in the enterprises of good men.

There is abundant time in the fifteen years for all that is here asked for. All that is now learned of the Bible, were attention fixed upon it apart from illustrative and homiletical matter, could be very quickly mastered. Only very limited portions of the Old Testament are ever used in the instruction of classes under the adult grade. The legal codes, the histories of the kings, the long dialogues in the book of Job, the majority of the psalms, the mass of the proverbs, the repetitious and obscure chapters of the prophets, cannot be taught to children. It is only a few striking incidents and choice extracts that are available. When the assigned lessons include more, the teachers simply fill up the time with something else. The question may well be raised whether it is desirable that Christian children should have in their hands the complete unexpurgated Old Testament. Let any parent peruse the book of Genesis, and mark how largely it is concerned with marital secrets, obstetrical details, and the minutiae of sexual sins, and then let him consider whether he wishes his little son and daughter to begin their religious education with that as a textbook. True, the story of Joseph is there; but it stands in its moral beauty "a white lily in a stagnant fen," if we may adapt Longfellow's words; for it is interrupted for the hideous particulars of Judah's family history. Beginners in other departments

of knowledge are not sent to original sources. Public-school children do not study Roman or English history from unedited documents. Experts are now pretty generally agreed that the history as given in the Old Testament is idealized for sermonic purposes, and that the events did not happen as pictured. Would it not be well then, in view of all considerations, to have prepared a set of four brief textbooks, one containing such Old Testament stories as are suitable for the youngest, one with narratives for older children, one giving the main facts of Hebrew history as now understood, and one made up of the choicest extracts of poetry, wisdom, and prophecy? With these four small books, expressed in English as spoken today in America, the pupils could be quickly and thoroughly familiarized; and they would know more, and know it more definitely, than under the present system.

The New Testament has a surprisingly limited amount of matter for use below the adult grade. It is, to begin with, a very small book. Printed in ordinary type and in the manner of ordinary books, it makes a volume of less than five hundred pages. It opens with four lives of Christ, all very brief, and yet each so largely duplicating the others that the net result can be compressed into a single narrative of little over half the compass of the four. The book of Acts follows, and within sixty-five pages sketches the establishment of the church and the missionary labors of Peter and Paul. Into the controversy over circumcision, which bulks so large in the book of Acts, and into the details of Paul's itineraries around the Ægean, our children are not often taken. The remainder of the New Testament, comprising the epistles and the book of Revelation, yields but little for those in their teens and below. Here, as in the Old Testament, it is a matter of a few choice extracts.

With so limited an amount of biblical material in actual use, how is the time for fifteen years filled up? It is filled in several ways: by needless repetitions; by dwelling at length upon details of oriental geography, natural history, and social life; by finding deep suggestions in the small words and phrases of the passage; and last, and far worst, by making believe to deduce from the text, often in outrageous violation of logic, practical lessons really based upon the teacher's observations of life. Such a system cannot much longer maintain its ground.

The greatest danger at this crisis is that the tremendous enthusiasm which has been aroused for religious education may flow into the channel of Bibliolatry, and may result mainly in an increase of pedantry. We are too much interested in the book as a book, and too little interested in the subject of which the book treats. The orientalist, the grammarian, the lexicographer, and the critic are too much in evidence. The Bible will always be the supreme book of the Sunday school. There need be no fear that it can be set aside. It will not in the future be less reverently and lovingly studied. The significance of Jesus will not decrease, but will increase. But one of the things that the religious world has yet to learn from Jesus is the unimportance of mere words. The greatest lesson of the Old Testament is that God is in all nature and in all history and in every individual life. The archaeologist should fall into the background when religion is presented to the young. Alongside the Bible will come into the Sunday schools of the future a series of textbooks as well written, as well printed, and as magnificently illustrated as are the best books of the public schools; and these books will connect the great truths of the Bible with the life of the times and of all time. Instead of an occasional, chance illustration from some incident in the life of Martin Luther or of John Howard, there will be books to tell consecutively about the heroic men and women of Christian history, and those great movements in which they led. The strange eventful story of the church's experiments with monasticism, celibacy, crusades, witchcraft, papacy, union of church and state, and all the rest, must be told. The long and glorious fight for purity, liberty, and the enlightenment of the world must be understood. There should be a book upon the religious history of our own country and upon the duties of patriotism. There must be in the Sunday school a religious geography, like a common-school geography, but exhibiting the present moral and religious conditions of the populations of the globe in maps and pictures, as a basis for intelligent interest in the progress of God's kingdom all over the world.

It is as yet premature to attempt to say just how many or what books can be used in the new curriculum. But it is clear that there should be books dealing with the moral problems that confront the individual and society today. The drink question is one of the largest

questions of our times. It cannot be disposed of deductively in an occasional temperance lesson from the Bible. The physiological facts as they are viewed by the best physicians, and the sociological facts as they are known to the students of the common welfare, should be embodied in a textbook upon stimulants and narcotics which should form part of the education of every child. A large place must be given to books that shall instruct and interest the growing youth in the ways in which good is now being done. Social settlements, and the manifold other instrumentalities by which the unfortunate, the sinned-against, and the sinning are sought out, relieved, and saved, must be fully explained. The young Christian coming of age should be prepared to enter intelligently and enthusiastically into the religious activities of his time. He should have in mind the examples of the great and good. He should know wherein Christian men have failed, and wherein they have succeeded, in the past. He should have a correct orientation of himself in the world of thought and in the world of duty.

The objection will, of course, be made that all of this is beyond the reach of the young and belongs to adults. Not so. Children twelve years of age study such subjects as the constitution of the United States in the day schools. The Bible lessons that we now teach concern affairs far more remote in time, place, and atmosphere than anything here advocated. To begin with things nearest at hand is a primary pedagogical principle. It holds in religious education as in all other. When religious education ceases to be primarily the study of a book, and becomes a study of the life which that book discloses, a new day will have dawned upon America.

MEN OR INSTITUTIONS: COMMENT AND CRITICISM

The article on "Men or Institutions," by Professor Shailey Mathews, is a clarifying discussion in an opportune time. It strikes a clear note and keeps in the open. This is made possible by sure footing on a fundamental principle: man is the supreme mundane value; all else is tributary. Here is axiomatic substructure on which the logic of life may build.

Institutions are among the more substantial methods of serving man. At their best, they represent the best thinking of the day. But men grow to larger thought by experience. The larger thinking comes to be shared by others. Institutions must correspondingly change in method and conceptions, or they become a hindrance, block the path of the soul reaching forward to its ideal.

The conservative does not like to be jostled out of his accustomed ways. In some instances he is tired of life's perpetual struggle and wishes to rest in unchallenged possession of what has been formerly of good service. He knows that change is the law of history, but inertia and threatened loss of some advantages make him shrink. New-age virility revolts, demands a chance to struggle on after the ideal condition.

Man's ideal is in God. Perpetual advance toward that ideal is God's eternal purpose. Gradual approach means progressive change in response to growing knowledge and increasing moral susceptibility. Progress involves giving up, successively, that which, though serviceable in the past, is superseded by something seen to be truer, more helpful in the present. "More light" has everlasting right of way. Progress in science revolutionized the industrial realm. Dollars and cents were at stake, and business men changed their methods. If they also believe that "life is more than meat and body than raiment," they will also change their sociological conceptions. Ethics in business is coming to finer perception, and some old customs must go. Political institutions must breathe in the purer atmosphere. The independent voter is multiplying himself. The flurry of these white ballots betokens a coming storm that will snow under intrenched partisanship and the rule of the bosses.

It is in this world of change, of progress toward the ideal in the mind and purpose of God, that churches are built, schools established, theologies framed, books of interpretation published. Surely these institutions are not in glass receivers, hermetically sealed and kept apart in isolated fixedness. Men are in them, alive, thinking, and crying for the greater light;

conscious of a rich heritage, not only of thought, but of privilege to think.

From the beginning to the very last moment of history, there is no call for any man to be a sounding board or an automaton.

B. A. GREENE.

EVANSTON, ILL.

There is, perhaps, a third term, which stands between "men or institutions." If there is, we are not shut up quite so strictly to a mutually exclusive choice between those two equations even in the supreme crises which call for the decision which Professor Mathews lays in the scale of our judgment. In proclaiming the "kingdom of the Father" Jesus directed those distracted by this very dilemma which is so incisively analyzed in the article to a third choice upon which human loyalty could settle down and be at peace. For that kingdom consists not in individual men, unrelated as monads. Neither are institutions such essentially constituent elements of this "ever-lasting kingdom" that it could not exist without these changing quantities. But above both individual men and their evolving and disappearing institutions Jesus exalted those divinely constituted and permanent *relationships* of each man to God as Father and to every other man as brother. In prophecy and apostolic practice, as in the words of Jesus, the messianic kingdom consists in the realization of the divine ideals of human relationships which constitutes religion. To Jesus, as to the founders of other faiths, religion is the progressive realization, in experience and in history, of his ideal of the relation which a man should have to God and to his fellow-men. Therefore he laid less emphasis upon passing institutional forms, and supreme insistence upon those essential divine and human relationships which abide the same while seeking more perfect expression in varying institutions.

Now men are plighting more and more faith in these vital relationships Godward and heavenward, while institutions have less and less hold upon them as they cease to be the highest expression of their ideals. The comparative irrelevancy which ecclesiastical institutions now have to the lives of many people by no means indicates an equal lack of conscious relationship between them and God. The loyalty of the present generation to institutional Christianity nowhere nearly measures individual loyalty to the personality and ideals of Jesus. The loosening allegiance to party institutionalism is attended by a more passionate devotion to citizenship at the very centers of political revolt than America has ever seen. The everywhere deepening distrust of the competitive principle as the sole basis of the whole industrial order is offset by a faith in human co-operation that

broadens far beyond any or all mere schemes of economic or utopian institutions.

In the practical expression of these divine-human relationships to be realized in the kingdom of the Father, lies the hope of the race. And by their self-sacrificial loyalty to their highest ideals of them both men and institutions are being judged.

GRAHAM TAYLOR.

CHICAGO.

The principle stated by Professor Mathews, that "the conception of man as an individual is giving way to that of man as a part of a great social unity," expresses, as many think, the most striking and the most significant trend of our time. And it is, in the main, a most beneficent trend. It is widely true that the largest weal of the individual is best furthered by those institutions that promote the richest good of the many. This is emphatically true of the institution, the local church. I wish briefly to apply Professor Mathews' principle to this institution. With all its faults, the church is, today, with the possible exception of the family, the most valuable institution for advancing both individual and social well-being. But what the church deeply needs in order to fulfil its most fruitful mission in this regard is that the individual shall yield to the institution more than is now the case. The emphasis should fall upon the church rather than upon the individual in the church. It is perhaps the central weakness of the church at the present time that it is viewed as a collection of independent individuals, and not as a social organism filled with a corporate life. This is shown by the following familiar facts. It too often happens, especially in the smaller churches, that a single man, exceptionally influential because he has money, or from some other cause, practically rules the church. Whatever he wishes to have done is done. If it is not, a serious division is likely to occur, or at any rate the harmony and efficiency of the church are greatly disturbed. In other churches small cliques of congenial persons stand apart from the other members, and are unwilling to be identified with the church as a unity. In some cases these cliques insist upon it that everything shall go their way. In yet other churches, in which neither of these two conditions precisely exists, there is a strange lack of the fusion of the members into one Christian body. The church as a church is not felt either within or without itself. There is a lack of what may be termed church-consciousness. No church can best nourish the individuals that compose it, or be the social, spiritual force it ought to be in the community.

and in the world until every individual in it is a contribution to the effectiveness of the collective body.

Paul had the true conception of the relation of the individual to the church as an institution. "Edify" is his word to express this conception. In one or another of its forms, it occurs about thirty times in his writings. Dean Howson says of Paul's use of the term "edify": "In Paul 'edify' is always a social word, having regard to the mutual improvement of the members of the church, and the growth of the whole body in faith and love." "Seek that ye may abound unto the edifying of the church" (1 Cor. 14:12). He expresses substantially the same truth when he says: "We, who are many, are one body in Christ, and severally members of one another" (Rom. 12:3).

Some institutions may need to be checked as institutions. They may be overriding the rights and hindering the welfare of the individual. They may ignore his worth. They may have outlived their usefulness in forwarding human welfare. But it is difficult to see wherein the need of the individual can fail to be best promoted by emphasizing the church as a social whole, as possessed by "the animating spirit of a collective body." Moreover, if the emphasis was transferred from the individual to the church in its corporate life, would not a part, at least, of the fault that is now found with the church by workingmen and socialists be without ground, and the church as an institution become the social force it is divinely fitted and intended to be? The two greatest needs of the church today are that it shall be socialized and spiritualized.

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Professor Mathews' article on "Men or Institutions" is a lucid and discriminating discussion of a subject that is fundamental. There are two or three points which stand out in my own mind with special clearness:

i. The relativity of institutions. It is man and life only that are paramount. It was only one case under a sweeping principle which Jesus indicated when he said: "The sabbath was made for man and not man for the sabbath." The principle applies to every institution named by Professor Mathews, and to as many others as exist. Church, state, family, property, laws, social customs and conventions, fashions of dress—everything exists for the sake of man, and not the reverse. The bare statement of this principle seems fairly self-evident, yet every fresh advance of man in the interest of more freedom or more opportunity

has commonly been met by a counter-claim for the sacredness of the particular institution whose existence, or whose present form, is imperiled.

2. Another point, implied rather than fully discussed by Professor Mathews, is that of the changing and growing character of human interests themselves. Human rights are not a definitely fixed and measured quantity. They are a dynamic element, growing as man grows and as civilization extends. Therefore an institution which at one time fairly shelters the group of human interests will, at a later time, prove entirely inadequate. Law, custom, and tradition represent the average conception of human rights as they are perceived today. Tomorrow man will require larger institutions, because he will be a larger man. The domain of his perceived interests, rights, and opportunities will have grown with his growth.

3. Professor Mathews rightly calls attention also to the fact that institutions are as inevitable, if not as essential, as man and his interests—that the revolution which destroys all institutions today will build new ones tomorrow. It is the knowledge of this which breeds a wise and genuine conservatism. The thoroughgoing “radical” is likely to be moved by mere hatred for institutions, and consequently leaves humanity in much the condition in which the man was left on the road to Jericho—stripped and beaten and naked. The dead traditionalist, clinging to institutions for their own sake, however much outgrown, is like the priest and Levite passing by on the other side. The genuine conservative, who has some true sense of the value of man and of the institutions which protect and shelter man, is like the good Samaritan who set the wounded man on his own beast and brought him to the inn.

4. It is the chief value of Professor Mathews’ paper, therefore, that it points out the eternal significance of Christianity for life—a significance only feebly grasped because we have had a too feeble sense of man as a social being set in an environment which is social, within which all his good must be developed and increased. It is a more vivid sense of what man really is in his nature and relationships which will react on all our conceptions of rights and institutions, and their mutual relation; and this leads steadily to the writer’s conclusion that “intelligent apprehension of principles, sagacity in handling situations, deep-seated love are alone adequate to the task—and the greatest of these is love.”

FREDERIC E. DEWHURST.

CONCERNING IMMORTALITY

From the concrete web of pictorial ideas, biblical and ecclesiastical, of the return of Christ, the resurrection, the judgment, heaven and hell, modern thought disengaged the single basic thread of a doctrine of immortality. Owing to the disharmony between the form and the content of those ideas, also between those ideas themselves and the new view of the world and of life, ecclesiastical eschatology at length succumbed to the processes of criticism. As uncertain that the eschatological pictures corresponded to the future realities as that the creations of Raphael were real portraits of the holy family, or that the pictures of the Greek gods were actual portraits of Zeus and Apollo, the modern man came to be willing to surrender, without much protest, all those old familiar pictures of his ecclesiastical household to the unquenchable fires of criticism, satisfied if he could but rescue the naked duration of his own life after death. Of course, he stipulated continuity of consciousness. Otherwise it would not be he, the same man, that persisted—so, at all events, he thought at the outset. Faith in immortality, thus understood, became the kernel of the religiosity of the old rationalist. He would rather have given up his God and his Christ than his hope of existence after death. In his egoism and eudemonism, he could not see of what use God would be to him, what recompense for bearing the yoke of Christ there could be, if death ended all. But now abideth God, freedom, and immortality—even after the Kantian sifting of the old world of ideas—these three; and the greatest of these is immortality. This absorption of the religious interest in the idea of immortality was due to the subjective turn which the modern spirit took, and it was perhaps better than stress upon the ideas of an extramundane God and a returning Christ with legions of angels.

But the question was soon raised as to whether the self and its endlessness were conceived in the right way. It was not difficult to see that the mere idea of endless ortholinear duration of life expressed no content of values (merit of the old church doctrine!) for the sake of which such life might be desired. By way of the enrichment of its belief in immortality, rationalism first hit upon the idea of the

so-called recognition after death, the reunion with loved ones that had gone before. In the old church doctrine it was the vision of God and of Christ that was of main interest, although as an undertone this idea of recognition was not wanting. But the survival of the doctrine of hell in rationalism robbed this content of much of its comfort, since, on the hypothesis of continuity of consciousness, one could not be happy in heaven with one's family and friends doomed to hell. Reflection at length turned away from the painful difficulty, away from the narrow circle of the family; man lifted up his eyes to the expanse of the universe, and hoped to visit in the hereafter all the suns and systems and stars, one by one, that he might come to know the miracle of creation. But on such pilgrimages—so it was urged—the everlasting companionship of the same souls would be as much a hindrance as a man's whole family would be to him on a vacation trip! In the interest of the perfection of the individual, it would be better for him to be transported into ever new circles. Such was the fate of the idea of recognition.

Whoever cares to examine the history of the subject will find that there was little gain in the transition from the concrete hereafter of the church doctrine to the abstract hereafter of the rationalistic reflection. But idealistic speculation which ensued upon rationalism was not satisfied with either the ortholinear duration of life after death or the self-contradictory materialism of the church pictures. Hence idealism sought to conceive immortality, not as a transcendent but as an immanent, not as a future but as an eternally present, immortality. But an immanent qualitative eternity was not a conception that could be easily domesticated in the popular consciousness, inured as it was to the identification of eternal life with everlastingness, content with quantitiveness.

Whereupon once more metaphysics undertook to prove the endless duration of the self-conscious individual after death. At the outset, primacy was given to the argument from the idea of retribution. Matters are unequal here and, in the interest of theodicy, must be made equal hereafter. Besides, without the prospect of the prize of eternal life, men would not be able to keep the commandments of God. No morality without immortality. But, as to the former point, it is not easy to see how, since reality is equally divinely governed through-

out or not at all, the absence of the harmonization of condition and worthiness here would prove the presence of such harmonization there, rather than precisely the reverse; and, as to the latter point, in the present state of thought it is simply dangerous to the best interests of society to base morality upon immortality.

It cannot be denied that in our time faith in immortality has become uncertain in ever-widening circles where scientific and historical investigations and views have taken root; and it is not clear that the future will bring a change in this situation. Therefore it does not seem pedagogically wise to make the bindingness or the importance of moral laws dependent upon so uncertain a factor as faith in a future life. Besides, ethics would have no cause to change a single one of its propositions whether there was life after death or not. Moral laws are the conditions on which human welfare reposes in *this* life; ethics sketches and establishes those conditions by purely immanent considerations. Let me do no wrong because wrong-doing is in conflict with my own nature, and because it keeps me from the knowledge and love of God. Whether my spirit be immortal or not, let me prefer virtue and piety and nobleness; let me not forget that riches and poverty are of the spirit. "Have I but one life to live, let me pitch that high," is a much better motto than, "Let us eat, drink, and be merry, for tomorrow we die." Furthermore, I know not to what better use we can put the present eclipse of faith in immortality than to spend the time in the production of some homely mundane values, while the old-time glories of the blue eternity above us are hidden from our eyes. To learn to live cheerful lives in the dark; to strengthen habits of mutual kindness and charity, since we have not yet half learned how to love each other as we should; to discover and appreciate, as the race has never yet done, the wealth of gifts and gladness in the deep heart of nature and of man; to make all the earth as homelike to all the men that live in it as we seek to make our own grounds and dwellings for ourselves—it may well be that to do these things now has required a faithful providence to close our eyes to the reward of the future, to the far-off dear fatherland of which a heart too homeless here once so fondly dreamed.

Be all this as it may, the outcome is that the argument from

retribution has not demonstrated the prolongation of human existence after death. Long ago scientific interest in the whole point subsided, and the apologist turned to the teleological argument for support of his contention. The destiny of the personal individual is to realize his entire endowment. No man does this in the life that now is. Therefore there must be another life in which he may do it. Such is the argument. The implications here are important first of all. As the transcendent idea of a world-ground finds its expression in faith in God, so the immortality-faith is immediately connected with the idea of a world-goal, the idea of a cosmic purpose or end. The argument presupposes a moral world-order. But the idea of a moral order of the world, on its part, is determined by the more universal idea of the absolute moral end or purpose of the world. According to this idea, the moral good striven for and attained, cannot be sacrificed to dissolution, and every end, though transitory to our empirical vision, must serve a permanent end, and in this way be preserved in the latter. Accordingly, the religious idea of immortality is brought into harmony with that transcendent rational idea which, in order to the ideal of humanity as a mere relatively infinite end, requires an absolutely infinite world-end, in which that ideal of humanity is contained as a stage of realization. This is the moral basis—a valid basis, as it appears to me—of the idea of immortality, whatever may be the truth as regards conscious continuity.

It may be mentioned parenthetically that corroboration has been injuriously sought for this basis in the conception of psychological substance. The latter affords no firm foothold for the conviction of the duration of the individual soul after death. Kant showed how easy it was to mistake the subjective unity of self-consciousness for the objective simplicity of the substance of the soul; and Hegel profoundly saw that to assume the immortality of the soul on account of its absolute simplicity was to affirm that the soul could not die because it was thus something that was dead already. The empirical analysis of inner experience and the investigation of psycho-physical interaction have proved fatal to the idea of a soul-atom, of a rigid soul-substance. Such an idea has done injury to the true ethical content of the thought of immortality. It has imported into that

thought an inordinate egoism which values spiritual goods, not for their own sake, but for the sake of their capacity to make one's own ego happy. Besides, it is not even true that the idea of a simple soul really corresponds to this egoistic wish. Such an idea awakens a pseudo-satisfaction. For the soul-atom, strictly referred to its logical definition, loses precisely those properties through which its absolute persistence would win ethical worth. A simple soul, detached from all its connections, dispenses with all those conditions on which, as experience teaches us, the preservation of self-consciousness, and therefore the existence of a personal life, depend. It is therefore not true that the theory of a substantial soul leads to the assumption of personal immortality. It is rather true that such a theory abrogates personal immortality, since it substitutes the unlimited duration of an unconscious substantial being for a being which, under favorable circumstances, can be interpreted as condition of further development independent of the present life, but never as preservation of the spiritual good created through life.

As a further objection to the point under review, the individualistic conception of immortality is closely connected with this idea of a soul-atom. And it is through this individualistic thought that the idea of world-end receives an entirely subjective stamp, which threatens to overthrow the ethical worth of this idea. In this individualism the untransitoriness of spirit is not conceived as personal duration because spiritual being is thinkable for us only in the form of personal efficiency, but solely because it is believed that the unlimited subjective desire for happiness can find its satisfaction only in this way. The spirit is said to be immortal, not for the sake of the untransitory objective worth of spiritual goods, but in order that the given subject may enjoy this immortality. Thus egoistic hedonism seeks all the more stubbornly to maintain its place in the world of transcendent ideas, after it has been banished from the region of practical moral laws. The thought of immortality requires transformation in precisely the same sense that the apprehension of the motive of empirical morality has experienced it, since the derivation of that motive from considerations of utility has been overcome, practically through Christianity, theoretically through philosophic idealism.

But to return from this parenthesis. As a further constructive consideration, the thought of immortality, like all religious ideas, may be considered as a form of representation in which man brings the idea of the untransitory worth of moral goods home with warmth to his heart. But this idea implies the conviction of the untransitoriness of spirit in the sense that every spiritual power affirms its untransitory worth in the process of the growth of the spirit, because spirit itself is to be conceived only as incessant becoming, and creating. Under this presupposition, all constituents of spiritual development—the individual personal life, as well as the historical formations of the collective spirit—must participate in that untransitory end and purpose. Philosophy can exhibit only this universally valid content of the idea of immortality, while it, at the same time, rejects all hedonistic considerations and insists that the objective worth of spiritual goods, which makes their untransitoriness a practical necessity, is the sole legitimate ground for the assumption of the indestructibility of spiritual development. But—and this is the gist of the matter—philosophy is not able to determine the relation of the universal untransitoriness of spirit to individual personality. Philosophy ends with the assertion of objective spiritual worth; with the assertion that spiritual goods should be striven for and valued for their own sake, and not for the accompanying feeling of happiness; with the assertion, finally, that all spiritual creations possess an absolute, and therefore indestructible, worth. All this is incapable of empirical demonstration. It used to be said that, while philosophy could not bake bread, it could give us God, freedom, and immortality. But philosophy cannot give us anything; it can only explicate and appreciate values which the soil of history, watered by the blood and tears of countless generations of the tillers thereof, has slowly grown and matured. Out of this soil has sprung the conviction of immortality; and with reference to this matter, as to all other ideal goods of life, we live by faith and not by demonstration.

And Maurice Maeterlinck?¹ Annihilation is impossible, he says,

¹Maurice Maeterlinck, the Belgian poet, is the most renowned representative of the religion of the new Romanticism. He seeks to write the drama of the soul, of the innermost man to whom all outer conduct is incidental, because it is not the deed,

doubtless having in mind the principle of the conservation of energy. But it may not be amiss to remind ourselves that, to scientific scruple, that principle is not entirely invulnerable; that, again, it is physical energy alone to which men of science postulated its applicability; that, finally, while conservation of the physical lends strong presumption in favor of the conservation of the spiritual, it is yet only presumption and not proof. Besides, the conservation of values is not necessarily coincident with individual immortality.

The perpetuation of our present type of consciousness would be insufferable, is his second thesis. In this opinion he is in agreement with Münsterberg, who, in his *Eternal Life*, calls such a thought "horrible and repulsive," and who writes in his *Psychology and Life*, pp. 278 ff.:

The ethical belief in immortality means that we as subjects of will are immortal. Death is a biological phenomenon in the world of objects in time; how then can death reach a reality which is not an object, but an attitude, and therefore neither in time nor in space? In so far as we conceive mental life as an artificial psychological process in time, in so far we think of it only as part of a psycho-physical phenomenon, and thus never without a body, disappearing when the body ceases to function. . . . Only to a cheap curiosity can it

but feeling, inner experience, that is the main thing for man. Souls are not dependent upon corporality, nor on the limits of time and space. They divin what goes on behind closed doors. They have power to work at a distance, to envisage the future as present already. It is not the senses that mediate truth to them, but immediate interrelation of souls, where soul works on soul. Therefore truth lies in silence, not speech. It is in solitude where men are silent, where the unconscious becomes living in them, and produces its mysterious effects. In this unconscious background are all the elementary forces, the great hatred and the great love included, which mold man and which afterward break forth in man as word and deed. It is the world of instinct that is the one true world. The poet has experienced no conversion, only development. His faith in the unity of the soul's life with God, the ground of all life, his faith in the world of the unconscious, of eternal mystery, from which we emerge with all our knowledge and conduct, is primary with him. So also is his certainty of a personal end of life, which man brings with him from his most hidden abysses into the clear light of day. The sphinx of life remains, mocks all endeavor of the human spirit to get back of the mystery, to resolve it into a formula, to comprehend it by means of thought. The sphinx of existence cannot be said to contribute to human ends. It is folly to search for an eternal order of the world, for an eternal righteousness. To refer equalization of this world to a future is to confess that there is no righteousness in the only world we know. All the righteousness we know is the goal of *human* life, the task of man. If it were already in the world man would not need to create it. (See Albert Kalthoff, *Die Religion der Modernen*, pp. 263-73.)

appear desirable that the inner life, viewed as a series of psychological facts, shall go on and on. Life seen from a psychological point of view as a mere chain of psychological phenomena is utterly worthless. . . . It is like the thought of endlessness in space; if we were to grow endlessly tall, so that we became large like the universe, reaching with our arms to the stars, physically almighty, would our life be more worth living, would it be better or nobler or more beautiful?

In all this it is implied, among many other things, that there is no mind-action without brain-action. It is true that to this dogma of science Professor James in his *Immortality* has opposed the alternative of a "transmissive" as well as a "productive" function of the brain with reference to consciousness. It may be, he thinks, that the brain is a viaduct through which somewhat of the absolute consciousness streams. But if this consciousness existed prior to the brain, it could exist after the brain collapsed. While this is to solve one difficulty, that of a post-existent consciousness, by another difficulty, that of a pre-existent consciousness of which we know nothing, and while empirically (our theories and systems aside) the productive function of the brain *seems* to be a fact, and the transmissive does not, yet the possibility of what James contends for may be granted. It would seem, however, that James would have to assume the time-form of immortality which Münsterberg and Maeterlinck deny. This is indeed a great matter, into which, however, we are unable to enter in this summary discussion, much as we should like to point out that James in his *Immortality* seems to depart from his consistent position of the psycho-physiological unity of man.

As to Münsterberg, I only add that he is in harmony with all German thinking on the subject today, when he points man to an immanent future, not to an imaginary "heaven." Immortality and eternity of man does not consist in endless duration of the individual, but in the eternity of the moral idea and of moral progress.

Maeterlinck's real contribution to the subject is in his third proposition. There he virtually affirms the disparateness and incomensurableness of the consciousness here and hereafter. The hints and illustrations on which he relies are indeed interesting and suggestive. It is on account of this disparateness that knowledge and proof are out of the question. But to his mind the possibility of a future life connected with the known possibility of the disparateness in question carries with it the reality of that life. I do not feel so

sure on this point as he does. Abandoning the soul-substance theory, if there be no continuity between my consciousness here and hereafter, I do not quite see how it may be said that it is I that continues. If Peter should wake up in the morning with Paul's consciousness instead of his own, he would no longer be Peter; and I do not see how it would be otherwise were Peter's consciousness discontinuous and *de novo*; besides, upon Maeterlinck's hypothesis would not character be depotentiated and values precarious, the life here without effect upon the life hereafter? Brilliant as his thought is, I do not feel satisfied with it.

And Jesus? Given the Father, Lord of heaven and earth, who is living love, and it cannot be that Love will ever let the object upon which it has once bestowed itself cease to be. That would not be like love! Love would thus suffer loss. Add to this Jesus' thought of the object of that love, which is man. Faith in the infinite worth of human personality in the sight of God—if there was anything new in the convictions of Jesus, it was this. Jesus held to the worth of man as man, and dared to hope that man could become the home of the moral values and the religious blessedness which he felt in himself. He cherished this hope for publicans and harlots, for outcasts and prodigals, for Samaritans and gentiles, for his enemies, and for little children. Unlike our poor hearts, exhausted by a few friends, the heart of the Eternal is wondrously kind, and vibrates sympathetically and appropriately to all the forms and grades of human kind, from "feathered folk and wild" to the finest exemplars of our race. Nor would Jesus let us plume ourselves on our advantage over our half-brutish ancestors back in the night and the swamp. It is none of our doings that we were not born in their day. It is not clear that what we have done is worth more than what they did. If anything, it is more likely that the Father heart rejoices more over their staggering efforts as they begin to walk than over such proud strides as we boast of—strides due so much to our heritage from their successes. The Christian idea of immortality thus admits of no monopoly and no aristocracy. And it may be that the bewildered and bruised spirit of the modern man must come back from its pathetic doubt to this old eternal truth of the Master for strength and

stay in the dark hour of life and the darker hour of death.

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As I understand M. Maeterlinck's position, it might perhaps be thus briefly summarized: (1) He assumes the complete dependence of memory upon the brain, and therefore accepts as assured the disappearance of memory with the dissolution of the brain. (2) He next seeks to show that very much might be lost in this matter of memory without really affecting seriously the value of the future life, perhaps even increasing its significance. (3) He seems still to see the need of some form of conscious identity, and seeks some possible ground of such sense of identity apart from ordinary memory. (4) He sets aside the results of psychical research as throwing no direct light on the problem of the after-life. And (5) he emphasizes the value of a wise use of the imagination, following out our deepest intuitions and presentiments, as giving, in all probability, the best light on the future life, his own conclusion evidently leaning to the thought of "an enlarged and transformed consciousness, of which that which we possess today can give us no idea," except as the barest hints may come through this spiritual use of the imagination.

Upon these positions of M. Maeterlinck I add the following comments:

1. With reference to M. Maeterlinck's first position, I do not regard it as a necessary inference from modern psychology that memory disappears with the brain. We are not justified, in view of any facts as yet available, as Professor James has said, in asserting that the brain has a "productive function" in its relation to the psychical states. We may equally well assume a "permissive" or "transmissive" function. For myself, it seems to me we must go still farther and say that we cannot admit, from the point of view of natural science, the possibility of a *productive* function of the brain, since it would deny the fundamental scientific doctrine of the conservation of energy. Moreover, I doubt if anyone can give real meaning to any language that would affirm that the brain was a true *cause* of memory. Some such wise use of the imagination, also, as M. Maeterlinck commends in the latter part of his article, it would

seem, might well bring him rather to share such a view of the relation of body and mind as that which Schiller expresses in his *Riddles of the Sphinx*, and which Professor James quotes in his *Human Immortality*:

Matter is an admirably calculated machinery for regulating, limiting, and restraining the consciousness which it encases. . . . If the material encasement be coarse and simple, as in the lower organisms, it permits only a little intelligence to permeate through it; if it is delicate and complex, it leaves more pores and exits, as it were, for the manifestations of consciousness. . . . On this analogy, then, we may say that the lower animals are still entranced in the lower stage of brute *lethargy*, while we have passed into the higher phase of *somnambulism*, which permits us strange glimpses of a lucidity that divines the realities of a transcendent world. And this gives the final answer to materialism: it consists in showing in detail . . . that materialism is a *hysteron proteron*, a putting of the cart before the horse, which may be rectified by just inverting the connection between matter and consciousness. Matter is not that which *produces* consciousness, but that which *limits* it, and confines its intensity within certain limits: material organization does not construct consciousness out of arrangements of atoms, but contracts its manifestation within the sphere which it permits. . . . And again, if the body is a mechanism for inhibiting consciousness, for preventing the full powers of the ego from being prematurely actualized, it will be necessary to invert also our ordinary ideas on the subject of memory, and to account for forgetfulness instead of for memory. It will be during life that we drink the bitter cup of Lethe, it will be with our brain that we are enabled to forget. And this will serve to explain, not only the extraordinary memories of the drowning and the dying generally, but also the curious hints which experimental psychology occasionally affords us that nothing is ever forgotten wholly and beyond recall.

2. I think M. Maeterlinck does real service in indicating so clearly that the value of the future life does not depend upon our carrying into it, for example, all the results of our sense-memory. It is not only conceivable, but distinctly probable, one would think, quite apart from the question of the relation of memory and brain, that the new experience of the future life would quite overlie much of the earlier existence which, from the point of view of the later, would be trivial and crude. And his illustration of "a blind man, who was also paralyzed and deaf," coming later into the full use of muscle and eye and ear, may well enough be no exaggeration of the change of form of consciousness which may await us in the future life.

3. I do not see, however, that M. Maeterlinck shows in any degree how there can be continued sense of identity without memory of any kind. It is quite possible to conceive the setting aside of much in memory, and yet leaving the sense of identity quite intact. But any "sense or insight" in the man, in the illustration just mentioned, "that will make him recognize that it is indeed in him that the liberating miracle has manifested itself; that it is indeed his life and not his neighbor's, transformed and irrecognizable, but substantially the same, that has issued from the silence and the darkness to prolong itself in harmony and light," would be, so far as I can see, only a different form of memory. And none of his other illustrations or suggestions seem to me to enable him to avoid this necessity.

4. I am not sure that he does full justice to the results of psychological research, though I am inclined to agree with him that they cannot be said as yet to give much assurance.

5. I quite agree with M. Maeterlinck in his contention that our imagination has remained, in these questions of life and death, quite too childish, and that the most beautiful possibilities here "are not the least probable." This simple insistence, with the two or three subtle suggestions which accompany it, seem to me to be, on the whole, the most valuable part of M. Maeterlinck's discussion. I am inclined to think that our generation needs, more than most of those that have preceded it, to heed this urgent pleading that we should not keep our imagination captive on these spiritual themes and in our ultimate views. In the words of another:

To be always trying to reach the deepest mysteries, when the ends of investigation require us to keep steadily within the limited range of given facts, would only be to clog science with a sense of romance. When, on the other hand, we are conscious of a longing for a wide survey, for some certainty as to hopes and anticipations that stretch into the infinite, then we must remember that here the romantic may easily prove to be true, and that reality on a large scale is poetry, prose nothing but the arbitrary and confined view of things afforded by a low and narrow point of observation.

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EXPOSITORY AND PRACTICAL STUDIES ON THE LIFE OF CHRIST

VI. THE CALL OF THE FOUR FISHERMEN

LUKE 5:1-11

I. CRITICAL QUESTIONS

This account of the call of the four disciples is evidently a narrative of the same event recorded in Mark 1:16-20 and Matt. 4:18-22, but is quite independent of the others. It is derived from a different source, probably the same from which Luke obtained also his account of the rejection at Nazareth (Luke 4:16-30), the anointing of Jesus (Luke 7:36-50), and some other narratives peculiar to him. The story of the draught of fishes reminds one of John 21:1-14, but the connection, if any, between the two narratives is impossible to trace. Luke may have preferred this account of the call of the four to the Mark account, which he doubtless also possessed, because of (*a*) the greater picturesqueness and fulness of the story, or (*b*) the perception in vss. 4, 5 of a lesson analogically taught concerning how to catch men.

II. EXPOSITION

The incident took place on the shore of the Sea of Gennesaret, i. e. (Matthew, Mark) the Sea of Galilee, presumably in the vicinity of Capernaum, since here these men had their homes (Mark 1:21, 29). The thrusting out of Simon's boat a few feet from the land (vs. 3) made it a pulpit from which Jesus could be better heard than when crowded upon by the people.

In reconstructing the psychological background of the story, the narrative of Peter's previous acquaintance with Jesus as narrated in John, chap. 1, is to be recalled, and the fact that Peter had just previous to this incident been listening (vs. 3) to Jesus' teaching. The extraordinary catch of fish, combined with their previous knowledge of Jesus, made a deep impression upon the fishermen. Peter's feeling seems to have been that one who knew the deeps of the sea so much better than he, the fisherman, knew them, must be able to read the depths of his heart also, and know all his sin. Jesus calms the fears which the thought of his heart-reading power produced, suggesting to Peter that he saw in him something besides sin, and, in language which Peter's occupation would at once interpret to him, invites him to another work and assures him of success in it. Thus Jesus exercised, though in another direction, the heart-reading power which Peter felt was in him.

III. SUGGESTIONS FOR SERMON: THE WINNING OF MEN FOR CHRIST

1. Men must often be dealt with in masses. Jesus withdrew himself from the close contact with the crowd that he might address them as an audience. The Sermon on the Mount was spoken to a company of men. There is a work to be done for men in masses that cannot be done for them singly. There will always be a work for the orator, whose voice can reach and sway hundreds, and for the author, whose books can reach thousands.

2. But there is a work that must be done for men in little groups



SEA OF GALILEE AND THE PROMONTORY AT KHAN MINYEH

or singly. Jesus left the multitude to call these four men. He called Matthew alone. He talked with the woman of Samaria at the well. He who really values individual men as Jesus valued them can never feel that it is too small a task to seek to save or help one man. A famous preacher, being told, at the close of an eloquent sermon, that a young man wished to speak with him about his spiritual needs, answered: "I can't be bothered with this work; you must look after that." Such is not the spirit of Jesus.

3. We must find men where they are, and approach them along the line of their experience. Jesus finds the fishermen at their work, shows

himself interested in that work, speaks to them in the language of their work; calling them to a share in his work, he describes it in terms of their own work. We win men not by standing on our height and speaking in terms of our experience, and bidding them come up to where we are. Jesus had been a carpenter, but he spoke to fishermen in the terms of their trade, not of his. Christian experience is centrally one, but it has many phases and many points of approach. We must lead men into that which we possess by finding a door into it from the experience which they have had. It is a great art to "catch men," and he who would succeed must go out of himself, must put himself in their place.

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VII. A DAY OF MIRACLES IN CAPERNAUM

MARK 1:21-34

I. EXPOSITION

This "Day of Miracles in Capernaum" occurs during the first period of the Galilean ministry. The parallel passages are Matt. 8:14-17 and Luke 4:31-41. The purpose of the writer appears to be to impress his readers with the uniqueness and power of the personality of Jesus. Authority of personality seems to be the dominant idea of the passage.

Vs. 21, "Capernaum": a city on the northwest shore of the sea of Galilee. "Synagogue": the place of Jewish worship and religious instruction. Jesus was in the habit of attending the Sabbath service in the synagogue, and sometimes filled the place of reader and teacher. Vs. 22, "having authority, and not as the scribes": The scribes taught the opinions and decisions of the leading teachers of Israel. Their sources were tradition and the contemporaneous opinions of the rabbis. The authority of Jesus was personal, based on his own perception of truth. Vs. 23, "Unclean spirit": In the time of Jesus, physical and moral evil was attributed to the agency of evil spirits, in whose power the afflicted person was supposed to be. Vs. 24. With "What have we to do with thee" compare the "I know" that follows. Possibly an instance of "plural consciousness," of which there are many in modern times. Vs. 24. "The Holy one of God" was probably a designation of the Messiah. The writer records that the authority of Jesus as Messiah was recognized by the evil spirits. Vs. 27, "with authority he commandeth": The astonishment was occasioned not so much by Christ's ability to exorcise evil spirits—others could do that—as by his doing it apart from charms and incantations, by "authority." Vs. 28, "and the report of him": The fame of

Jesus rested not upon the fact that he taught, but that he taught "with authority"; not that he cast out demons, but that he did it by "authority." His personality was the astounding thing. Vs. 31, "and he came and took her by the hand": Luke adds: "he rebuked the fever," possibly hinting that the fever also was the result of an "evil spirit," which, being rebuked, left her. Those healing miracles of Jesus, which can be accounted for by the exercise of a powerful, normal, pure, and magnetic personality,



TELL HUM. THESE RUINS HAVE SINCE BEEN BURIED

are conceded even by those who deny the historicity of the other miracles ascribed to him (see Keim, *Life of Jesus*). Vs. 32, "and he suffered not the demons to speak": This was partly because Jesus felt the time to announce his messiahship was not at hand, and partly, perhaps, because their testimony would be of no value.

II. SUGGESTION FOR SERMON: THE PERSONALITY OF AUTHORITY

One of the most vital questions of religion is relative to the source of authority. Is it outside or inside of a man? Is it impersonal or personal? Is it Bible, church, state, or personal life? This passage implies:

1. The authority of truth is personal.

a) Not in external sources; neither "It is written" nor "They of olden times say" was an authority for Jesus. He judged all external authority, and spoke as truth only what his own heart found to be true.

b) It is in personal experience that Jesus came to a knowledge of the truth, by a normal development. "He grew in knowledge and favor with God."

2. The power of truth is personal.

a) Principles embodied in laws or precepts are impotent to make men good. They repress, but do not inspire.

b) Principles embodied in personalities are powerful in the formation of character. Jesus compelled men because he lived the truth. Disease and abnormality vanished before him because he was health and ideality personified. Hence the greatness of Jesus. Truth was real to him because it was a part of his life. He had power and authority because men recognized the personality of truth.

Application:

1. Truth must be rescued from the unreality of superstition and speculation, and made real and compelling by practice. "If any man wills to do his will, he shall *know* of the teaching."

2. Personality is a greater power than law in the redemption of society. The Christian's life is more effective than the book or the law in kindling the fires of a new life. "Ye are the salt of the earth." "Ye are the light of the world."

3. The real power of the church, as the body of Christ, lies in the life that gives the prophetic ring of authority to its teaching and in the practical ministry of healing the ills of society.

4. Jesus himself, alive today in the lives of his disciples, whose personalizing of him is corrected and supplemented by the gospel narrative, is still the great authoritative personality.

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VIII. FORGIVENESS AND HEALING

MARK 2:1-12

I. EXPOSITION

Vs. 1, "entered again": after the first missionary journey. Mark and Luke give the same grouping of events, and connect the return of Jesus to Capernaum with the beginning of the hostility manifested by the

Pharisees and scribes, and extending through the events recorded in Mark 2:1-3:6. Vs. 2, "the word": the call to repentance (Mark 1:15) and the offer of forgiveness. Vs. 5, "their faith": that of the four certainly, and of the paralytic, probably. "Son": a term of tenderness. Matthew adds, "Be of good cheer". "Are forgiven": present tense, indicating an occurrence taking place in the act of speaking. Vs. 6, "scribes": Luke 5:17 mentions also the Pharisees, and states that they represented, not only Galilee, but Judea and Jerusalem. A critical examination was being made of Jesus' claims. Vs. 7, "blasphemeth": by assuming divine prerogatives. Vs. 8, "Why reason": Matthew says: "Wherefore think ye evil in your hearts?" Their question of his authority to forgive was itself accounted evil. Vs. 9, "easier": literally, with less toil. This referred not to the act of healing or forgiveness, but to the declaration of one or the other. Vs. 10, "Son of man": used by Jesus of himself as, on the one side, the ideal man, and, on the other, as the humble, suffering man. As such, he is vested with authority. "Authority": The idea of might as well as right is included. "Who can forgive sins save God alone?" (vs. 7). "The power of the Lord was with him to heal" (Luke 5:17). "On earth": as contrasted with God's authority in heaven. Vs. 11, "bed": a pallet such as a well man could easily carry. Vs. 12, "Glorify God": Matthew adds: "Which had given such power unto man."

Christ had been preaching the word of repentance and forgiveness, and, as if a providential model of the theme, the paralytic was presented. The sins of the sick man were forgiven—an act regarded by the Pharisees as a claim to divine privileges, but by Christ regarded as the true right of the Son of man. The authority to forgive sins did not belong to man as such; otherwise the only answer to the critics would have been: "You, too, can forgive sins." Not that Jesus claimed independent action of his Father (see John 5:19), but he was the Father's accredited agent in declaring forgiveness. The paralytic had evidently truly repented, although the forgiveness of his sins was entirely unexpected.

To the average Jewish mind, disease was more or less connected with sin as its penalty. Christ recognized the truth of this connection in some cases (John 5:14), but as urgently denied it in others (Luke 13:2; John 9:2). Forgiveness, therefore, did not necessarily include bodily healing; nor bodily healing, forgiveness (John 9; Luke 17:11-19). Even though a given sickness may have resulted from sin, forgiveness of sin does not itself remove the natural consequences (2 Samuel 12:13,14). Christ, who saw into the hearts of the Pharisees, discerned also the repentance of the paralytic, which was occasioned perhaps by the sickness itself. To

the minds of both paralytic and critics, sin and physical ailment were cause and effect. The power to remove the disease was by the critics regarded as God-given (John 3:2); but the power to forgive the sin, a divine prerogative alone. They might be compelled by force of facts to accept the first-mentioned power; the claim to the second was blasphemy. Not for the sake of the critics, but for the paralytic, the words of forgiveness were spoken; but the critics denied the authority by which the words were spoken. Christ's answer was ostensibly that, as it is easier to make a declaration the effect of which cannot be seen, than one the effect of which can be seen, the performance of the second is evidence of the first. But Christ never performed a miracle as a mere sign of authority (cf. John 10:38). In reality the argument was this: that, as the accepted connection between sin and disease was that of cause and effect, and probably was so in the case of the paralytic, he who could heal a sin-caused disease, could heal the sin itself; and also that, as the power to heal is from God, he who heals must be true, and, therefore, his declaration of forgiveness true.

II. SUGGESTIONS FOR SERMON: SPIRITUAL AND PHYSICAL SALVATION

1. Soul-healing does not necessarily mean bodily healing. Amid the many theories for the removal of disease by religion, one prevalent claim must always be viewed with suspicion: that to be right with God is to be freed from disease. The outcome of such a claim is either superstition or infidelity.

2. Forgiveness of sins and restoration to the fellowship of God is first in the order of divine blessings. A better environment for the individual and material progress for the community may fail of uplifting moral life.

3. Yet, without doubt, the state of civilization is an evidence of the progress of religion. When the gospel has blessed a country with prosperity, good laws, righteous judgments, and social uplift, it is fair evidence that it has touched and is able to touch the inner life of the individual.

4. Christ is not to be judged today by the miracles he has performed. His great significance is that forgiveness is still spoken to us in his voice. The certainty of the fact of forgiveness, and therefore the consequent peace of heart, rests upon him, who, as the Son of man, is the representative man and our brother.

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IX. THE CHARACTER AND OFFICE OF JESUS' DISCIPLES

MATT. 5:1-16

I. EXPOSITION

The parallel passage in Luke 6:20-26 varies considerably from this

and must be regarded as more nearly original in form. Yet the word "poor" in Luke 6:20 certainly has the meaning it has in such passages as Ps. 9:12; 10:2, 9, 12; 35:10, where, in contrast with the "proud and wicked," it means "poor in spirit," as here in Matthew.

The Sermon on the Mount in Matthew is arranged in the form of text and comment. The first beatitude is the text on which the remaining seven are an elaboration. The "poor in spirit" are the mourners in spirit, the meek, the spiritually hungry, the merciful, and so on. The same relation holds for the second members of the beatitudes. To possess the kingdom is to be comforted (Isa. 25:8; 65:19); to inherit the (Promised) Land (cf. Judg. 27-36; 3:1-6; Ps. 37:11); to be satisfied with continual pasture and drink (Ps. 23:2); to find God's mercy (Zech. 10:6); to have access to God's presence as courtiers to a king (Ps. 24:3, 4); to be acknowledged by God as his children (Jer. 31:1, 9; cf. 2 Cor. 6:18; Rev. 21:7). These phases indicate aspects of the expected bliss of the Messiah's kingdom.

Poverty of spirit is the attitude of a soul that realizes its deficiencies, that grieves over them, and also aspires, suffers, and struggles for fuller life and goodness. There were three classes in Palestine that must have formed in the minds of Jesus and his hearers, the contrast to the ideal here set forth. (1) The Pharisee was not poor in spirit. He did not mourn over his spiritual state; was pure outside, but not in heart; was not hungering after righteousness, but self-satisfied. When he prayed (cf. Luke 18:9-14), it was not to ask God for the supply of his needs, for he felt none, but to thank God that he was beyond reproach. (2) The Roman was not poor in spirit. He was not meek, but domineering; not a peacemaker, but a warrior; and scorned mercy as womanish and weak. (3) There were also then as now the spiritual paupers, who had lost the shame of their destitution, because they had lost the sense of spiritual values, and with it their spiritual aspirations. They were neither mourning over sins, nor hungering after righteousness, nor persecuted for its sake. A blessing is pronounced on those who suffer persecution for the sake of his kingdom, not because persecution and unpopularity are in themselves creditable, but because they are the inevitable consequences of positive aggressive righteousness among evil men. The case of the prophets shows it to be so.

The illustrations of the salt and light show the mission and functions of the members of the kingdom in the world. Like the salt they are preservative. The rock salt of Palestine often contained insoluble mineral matter, so that it was possible for the saltiness to be dissolved out, leaving



THE HILLS OF HATTIN. TRADITIONAL SITE OF THE SERMON ON THE MOUNT

only the tasteless mineral earth. The disciples must beware lest they lose the preservative character. Again, they are illuminative in the world. Beautiful character is inevitably manifest. They must beware lest through fear or sin they obscure their influence.

II. SUGGESTIONS FOR SERMON: CHARACTERISTICS OF THE BLESSED LIFE

1. Pain is an inevitable accompaniment of the blessed life. The clod, the turtle, the horse, and man form an ascending scale of life alike in possibilities of bliss and in susceptibility to pain. Christian blessedness is neither the anesthesia of a dead conscience, the passionless indifference of Nirvana, the callousness of Stoicism, nor the self-satisfaction of some attainment of "perfection." It goes along with the grief, hunger, and struggle of growing, aspiring life. Every attainment in purity of heart, love of beauty and truth makes sin, ugliness, and untruth hurt us more.

2. The blessed life is strong to endure. There are three stages in the attitude of men toward personal wrong. There is the slavish or cowardly soul that feels no wrong or is afraid to resent one. There are sensitive, vigorous souls that are keen to feel wrong, and quick and strong to resent and take vengeance. There is, highest of all, that attitude that feels the wrong keenly, but is strong enough to refrain from vengeance and to remove the offender by winning him to be a friend. Jesus blesses the latter only. The meek is stronger in spirit than the domineering, the merciful than the cruel, the peace-maker than the warrior, and the pure in heart than those whose morality is that of legal restraint.

3. The value and power of spiritual forces. The blessed life is not only strong to endure, but overcomes evil with good. Christian mercy is not merely refraining from cruelty; it is positive goodness; so the peace-maker not merely refrains from contention, but makes it cease. Christian living preserves the moral foundations of society from decay, and, like light, guides and leads men to man's appointed goal of righteousness and peace. Without conscience, faith, loyalty, and honesty our armies and government, our commerce and cities, would do little to save us and would themselves speedily vanish.

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X. OATHS AND RETALIATION

MATT. 5:33-48

I. INTRODUCTORY

As we see from the parallel account in Luke, chap. 6 (cf. Luke 6:12-20),

the Sermon on the Mount was probably delivered on the occasion of the choosing of the twelve apostles. Though addressed primarily to them, it contains no esoteric teaching, and what was said there is just as applicable to the followers of Jesus today. This is largely because it presents *general principles of conduct* rather than *specific commands* limited to a particular occasion.

The literary style of the discourse is popular and oriental. Jesus puts his religious truths and ethical principles into concrete popular form. His language is often highly figurative. He makes constant use of similes, metaphors, and even hyperbolical expressions. For this reason it is necessary to guard against interpreting literally the language which he intended only as figurative.

The theme of the sermon is the righteousness which is required of those who have allied themselves with the new kingdom. In the section for our study, Jesus contrasts the righteousness which he requires of his followers with the righteousness that is required by the Old Testament, especially as interpreted by the scribes and Pharisees.

II. INTERPRETATION

a) *Matt. 5:33-37, the oath.*—The Old Testament recognizes and approves the use of the oath (cf. Exod. 22:11; Deut. 6:13; 10:20; Ps. 63:11; Isa. 45:23; Jer. 4:2). God himself is represented as taking oaths (Gen. 22:16; Ps. 89:35; Isa. 62:8; Jer. 44:26). The oath was intended to help men to keep their vows and promises. The employment of God's name in an oath was wrong only when used to cover falsehood (cf. Exod. 20:7; Lev. 19:12; Num. 30:2).¹

The Jews of Jesus' day made extravagant, but not always conscientious, use of the oath. By the employment of casuistry the Pharisees systematically set aside oaths that were found inconvenient (cf. Matt. 23:16-22). Because the oath was thus used to break one's promises, Jesus with a single word sweeps the whole system away. He bids his followers regard every uttered word as sacred and binding.

b) *Matt. 5:38-42, retaliation and resistance.*—The Old Testament law (Exod. 21:23, 24; Lev. 24:17-21; Deut. 19:16-21) sanctioned *retaliation*—“an eye for an eye and a tooth for a tooth”; i. e., punishment in kind and degree for wrongs inflicted. This law was regarded as universally valid, though there are passages of Scripture which command kindness to an enemy in trouble (Exod. 23:4, 5; cf. Lev. 19:17, 18, 33-35).

Jesus annuls this law of retaliation, and commands his followers to substitute the principle of forgiveness and unselfish service toward one's enemy; to overcome evil with good. Conduct is to be governed altogether

by love. The language in which Jesus expresses this principle is clearly illustrative and hyperbolic, hence cannot be interpreted literally, as a *rule* of action. He himself did not "turn the other cheek" when smitten (John 18:22, 23), though his conduct toward his enemies was always guided by love.

c) *Matt. 5:43-48, love of enemies.*—The Old Testament (Lev. 19:17, 18) commands love to one's neighbor (i. e., a fellow-Hebrew). But by this very limitation it was inferred by the Pharisees that it sanctioned hatred to those of other nationalities. The stricter the Jew, the more bitter was his hatred toward the gentile.

Jesus sets over against this national bigotry of the Pharisees the principal of universal love—the love of enemies as well as friends. This our Master regards as the central principle of his teaching, for he says it is the principle on which God, the Father, acts. The Christian is to love every man, whether just or unjust, as God loves. Only in that way can a man become a true son of God, for God reveals his perfection in loving the unlovely.

III. SUGGESTION FOR SERMON

Since the lesson is in itself a sermon, little more is required than to restate the moral truths and ethical principles which Jesus here sets forth. He requires of his followers now as he did then—

1. *Absolute truthfulness and fidelity to promises.* The Christian's word and pledge ought to be so sacred that he scorns any external sanction which purports to make it more so. The necessity and requirement of the oath in our modern civic and industrial life show that Jesus' teaching in this regard needs still to be insisted upon.

2. *A forgiving spirit and unselfish service toward others.* The spirit of revenge and retaliation has no place in a Christian's character or conduct. He is to be so interested in the welfare even of his enemy that in order to help him he is willing to forego his own rights and privileges. This is the highest point in Jesus' ethical teaching, and the point, too, in which the practice of Christendom falls farthest short.

3. *Universal love.*—This love must transcend all national boundaries and local prejudices. It is to be such a love as God himself has for mankind. In effect it would eliminate all warfare from the world, and substitute helpful co-operation in its stead. An evidence of its growth is seen in our modern "peace conferences" and "peace tribunals."

W. R. SCHOEMAKER.

MENOMINEE MICH.

Work and Workers.

AN interesting experiment in ways of awakening interest among men in Sunday-school work has been tried in the city of Cleveland, Ohio, with marked success. The pastor, Rev. E. A. Hanley, D.D., three years ago formed a class for men which was to meet every Sunday. They had a definite purpose both in study and work. The results of this effort will perhaps be of aid to others.

The membership of the class includes men from various professions and occupations, with several college students. The class has the usual officers and committees, with the additional features of provision for securing positions for unemployed members, for aiding one another in finding homes, and for arranging for socials, suppers, picnics, etc. The sessions of the class last one hour, and the program usually includes singing, prayer, business, discussion, introduction of new members and strangers, and the lesson. The lessons began with studies in Acts. Since then the class has taken brief courses in the sayings of Jesus; a survey of the Pentateuch; Amos and Hosea; and is now working on the harmony of the gospels. The work has grown gradually, and on this account has been suggestive rather than systematic. The aim has been to bring the men face to face with the Bible. The men are free to ask questions, and they engage heartily in the discussions. All matters are dealt with frankly and reverently. Occasionally special subjects are discussed. On one occasion a physician gave a talk on leprosy, on another a lawyer suggested difficulties in divorce reform, and on a third a business man talked on whether competition is Christian. These and many other subjects arise naturally and are taken up in connection with Bible study. Sometimes men are called in from the outside, such as returned missionaries, and representatives of associated charities. Whenever a question too large to be treated by the class has arisen, it has been referred to a committee, which formulates resolutions, and reports to the class. In this way petitions have been sent to members of Congress, and to the General Passenger Association regarding Sunday excursions, and resolutions have been drawn up, supporting the local authorities in their efforts to suppress gambling. These matters are usually disposed of in fifteen minutes, after which the class proceeds to the lesson. Thus the men are deepening their knowledge of the Bible and are educating themselves in practical Christian living.

A recent experience of this class is worth recording. The men were

asked to visit a mission in the slum district of the city, the pastor to preach, and the men to serve coffee and rolls after the service. Twenty men of the class went, and sat on the front seats. Most of these men had never been in a mission before. The earnestness and seriousness of those seeking the Savior greatly impressed them. They went home fairly on fire with religious zeal for active work, and are eager to go again.

The work of the class is deepening in interest and enlarging in scope. The aim is Bible study, good fellowship, and practical Christian living. Last fall this same class, now numbering one hundred members, held a series of tent meetings, which were eminently successful. The class is now organizing a chorus of thirty voices to sing at Sunday evening service.

The most notable fact concerning this class is that it was organized among a few faithful but disheartened people, who were endeavoring, under great disadvantages, to support a struggling church in the finest residence part of the city. The pastor had organized a men's club which had a membership of seventy for the first year, but the second year it lost interest and numbers. The men's class was organized to succeed, in a sense, the relatively unsuccessful club. The first year this numbered fifteen; the second, thirty-five; the third, eighty. Then it was that the two organizations combined forces in the class for men that is now doing such efficient work, and gaining in individual Christian power and knowledge.

The record of this experiment, one of many successful ones in the same general direction, strongly suggests as among the secrets of success in such work, an attractive personality in the leader, resourcefulness and inventiveness in adapting the work to the situation, and emphasis on the one side on the Bible as the basis of the structure, and on the other on the connection between biblical truth and the real problems of modern life as exemplified in local conditions.

The Institute of Sacred Literature

There are two classes of successful ministers: First, the minister in a city parish, who, although provided with many helps, yet finds himself crowded to the wall with pressing demands upon his personal time and interest. Second, there is the minister in a country parish, who is equally crowded, because he must be the preacher, pastor, community adviser, and too frequently, the sole dynamic force in a sluggish community far from the centers of culture.

To both of these classes the great problem is how to replenish mind and spirit in compensation for the perpetual outgo of intellectual and moral energy. Especially is this problem great to the young pastor who has no great stores of experience, files of sermons, nor fund of wit and wisdom—the accumulation of years of service.

Happy is the man in such a situation who appreciates the refreshment of soul and body which comes through reading books of worth. Free comment has been made upon the budget of expenses of an English bishop whose yearly appropriation for books amounted to about sixty dollars, while expenditures in other, comparatively unimportant, directions amounted to hundreds of dollars.

We quote from a recent press comment: "The minister who would do his work with satisfaction and power must be a reader of books. He will be more than that, but less than that he dare not be. His message cannot be made complete without the aid of the best thought which the age provides, and that best thought, next to its utterance by the living voice, will be embodied in literature." And, more tersely: "If a man is known by the company he keeps, not less truly is a preacher known by his book-bill."

Every minister will acknowledge the necessity of reading in preparation for the next Sunday's sermon, but to confine one's reading to such specific and utilitarian limits is exactly equivalent to the principle on which the Sunday-school teacher prepares only a day or two, and sometimes an hour or two, in advance for teaching the next Sunday's lesson — a principle against which pastors have raised a cry of protest.

A minister may fall back upon his college or seminary training, and feel that he, through his thorough preparation, is able to do successful work without further study and reading. But, more than any other man, the minister needs to feel the pulse of the hour, and if his preaching and teach-

ing are to be timely and effective, they must show familiarity with the progress of thought as it finds expression in literature, and especially in theological and philosophical literature. A canvass of ministers' libraries would show in far too many cases no books published within twenty years, notwithstanding the fact that in the field of theology twenty years have produced a change of views, an advance in scholarship, a discovery of facts and principles, almost incredible in view of the shortness of the period. Hundreds of ministers are waking up to find that, while they have been resting comfortably in the contents of the professional library which they accumulated in the theological seminary twenty years ago, the world has been moving as rapidly in the realm of theology as in that of science. One must read or fall far behind the advancing procession.

But in the multitude of books and the limitations of the clergyman's purse, the question of what to buy and what to read is a serious difficulty. Certain standard works, such as those covering the different periods of biblical history, special phases of biblical literature, philosophy, ethics, the history of religion and dogma, a few good commentaries, such a dictionary as the Hastings *Dictionary of the Bible*, and in addition the occasional new book from the pen of some great thinker — books of which perhaps half a dozen appear each year — make up the catalogue of essentials in a minister's library. The luxuries would include the masterpieces of outside history, story, and fiction, and also the occasional new book of secular character but of inspirational value.

But what if a man have all these, or the possibility of their possession, and yet does not make the best use of them? Reading according to a system doubles the value of the time spent. Nothing would be more helpful to a busy pastor than the following-out of a definite course of professional reading each year — a group of books covering with some degree of thoroughness a specific subject, and giving the opportunity to view it upon all sides, an opportunity as well to compare the old and the new views on one subject.

The INSTITUTE OF SACRED LITERATURE is rendering clergymen a great service in bringing together in definite courses groups of books for professional reading. These courses are continually being modified by the addition of new books to individual courses and the addition of new courses to the series. The courses now listed number fourteen, and embrace the following subjects: The Historical and Literary Origin of the Pentateuch, Old Testament Prophecy, the Origin and Growth of the Hebrew Psalter, the Life of Jesus the Christ, the Apostolic Age, the Problems Connected with the Gospel of John, Christianity and Social Problems, the Preparation

of Sermons, the Teaching of Jesus, the History of Israel, the Wisdom Literature, the Teaching of the Apostles, the Post-Apostolic Era, the Psychology of Religion and its Bearing upon Religious Education. In addition to these, which embrace from eight to twelve books each on the specific subjects named, a new course has just been announced. This course presents what, by the general consensus of opinion of the Council of Seventy, has been chosen as the most useful book for the average minister in each of the following fields, issued since 1903: the Old Testament, the New Testament, General Theology, Educational Philosophy, Ethics, Dogmatics and Comparative Religion. Specially prepared reviews are provided with the book-lists to all who enter upon the courses. To ministers whose time and means are limited there can be no greater boon than such assistance in the choice of books as is rendered by the advice of the Institute.

Book Reviews

The Magnetism of Christ: A Study of Our Lord's Missionary Methods. By REV. JOHN SMITH, M.A., D.D. New York: A. C. Armstrong & Son, 1904. Pp. 336. \$1.75.

The Bible a Missionary Book. By ROBERT F. HORTON, M.A., D.D. Edinburgh and London: Oliphant, Anderson & Ferrier, 1904. Pp. 192.

Missions and Modern History: A Study of the Missionary Aspects of Some Great Movements of the Nineteenth Century. By ROBERT E. SPEER, Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States of America. In two volumes. Chicago: Fleming H. Revell Co. Pp. 356, 714.

The first of this group of books, Dr. Smith's Duff Lectures in evangelistic theology, delivered before the United Free Church Colleges of Glasgow, Edinburgh, and Aberdeen, should not properly be classed as "missionary literature." The lecturer claims, and no doubt with justice, to be "in the direct line of the originating idea of the founder of this chair" in choosing as his theme an application of the teaching of Jesus to "home-mission problems"; to the problems, that is to say, to be met in the regular course of a home ministry. It is to divinity students in general, therefore, and to intending missionaries only as they may be included in that class, that he addresses himself. His theme, rhetorically stated *The Magnetism of Christ*, is, in fact, the evangelistic ministry of Jesus, and its lessons for the ministry of today. The subjects discussed are such as these: the method pursued by Jesus in the earlier movements of his ministry; the distinctive, unique element in his ministry; his aggressive activity; how he dealt with individual inquiries, with questioners, with opponents. The treatment is concrete, and hortatory. The lecturer speaks often in the first person, and draws freely for illustrations upon personal experiences. His point of view, both as a theologian and as an ecclesiastic, is uncompromisingly conservative. Christianity has stood from the beginning on supernatural foundations. It approaches all men with a challenge to faith in a divine communication. "The halting beliefs of a scarcely veiled rationalism," which no longer admits that religion speaks with any supernatural authority, are held responsible for the materializing tendencies of the age, its reckless pursuit of pleasure, its sabbath desecration, its ethics of the market-

place, its drunkenness and gambling. A struggle is impending in which "emasculated religions" will afford no help. "There must be the answer by fire, the appeal to and manifestation of divine renewing might." Equally in his doctrine of the church does Dr. Smith keep to the old paths. True, he is no sacerdotalist. "Christ has not given away his power to an organization able at will to command his resources." Nothing can make a minister but the individual call of Christ to the ministry. Nevertheless, there is "a great historic kingdom in which Christ dwells"; and through continuing organizations, and "by men regularly called and appointed to minister," must evangelistic activities as well as the culture of Christian people be carried on. There is scriptural precedent, no doubt, for "exceptional ministries," but now, as then, they must be regarded as emergency measures. Dr. Smith's message is not new, nor is his appeal reinforced with fresh considerations. He is not quite candid, perhaps, in the assumption which underlies his argument, that the newer criticism is necessarily hostile to vital religion and destitute of evangelical power. But his lectures must prove attractive and in the main useful, so devout and serious is his spirit, so cultivated and effective his style.

In *The Bible a Missionary Book*, Dr. Horton undertakes to show, first, that the missionary purpose is ingrained in the Scriptures; and, second, that modern criticism, as set forth, to use Dr. Horton's own standard, in Hastings' *Dictionary of the Bible*, in no way obscures this purpose, but rather sets it in a clearer light. As regards the New Testament, his task, of course, is easy. The claim will be disputed by none that "the gospel not only contains the missionary idea, but *is* the missionary idea, and nothing else;" or that the Acts and the epistles bear witness that Christianity is essentially a missionary religion. It is when Dr. Horton enters Old Testament territory to find there the soil in which the missionary ideas of the New Testament are rooted, that he meets this "baffling difficulty." Old Testament history is the narrative of a decline. Its heroic figures belong to its earlier ages. How does Nehemiah dwindle in stature when set over against Abraham, or Daniel when compared with Joseph! And how plainly is the monarchy the record of a decline and fall! On the traditional explanation of this fading of ideals, as a process necessary to the development of a purified and spiritualized monotheism, it is not easy to discover a missionary purpose bound up with the history. Dr. Horton here invokes the aid of the higher criticism, and by the help of its reconstruction of the Old Testament narrative makes "the history of Israel appear, not as a decadence prolonged through centuries, but as a perfectly steady upward movement"; and, further, by a critical rearrangement of the prophetical

writings he shows that the development and expansion of the missionary idea accompany this upward movement.

The argument is ingenious and sound; but the book itself is too brief. It takes too much for granted to produce much effect upon the reader who is already looking askance upon the biblical critic. But it should prove very useful to the friends of missions who are already in sympathy with its main presuppositions, by encouraging them to depend boldly upon the Bible in its modern interpretation as the chief means of creating the missionary conviction.

Mr. Speer's sub-title quite accurately describes his book. It is a collection of studies of modern political movements, chiefly in Asia, considered in their relation to missions. There are twelve of these studies altogether, treated with considerable fulness, and they are arranged in order of time, beginning with "The Tai-ping Rebellion" and closing with "The Coming of the Slav." A chapter on "Missions and the World Movement," which might profitably be read first, completes the book. Here, as always, Mr. Speer quotes freely, and these quotations, along with the careful citation of authorities, not only testify to a wide range of reading, but heighten considerably the value of the narrative or discussion in which they are imbedded.

For the student of missions, and for the reader interested in world-politics as well, these volumes bring together in convenient and readable form a mass of information together with much discriminating and suggestive comment. Some of the subjects treated, such as "The Indian Mutiny" and "The Boxer Uprising," are familiar enough to us all. But "The Tai-ping Rebellion," once so much talked of and prayed over in our churches, needs to be presented anew to this generation; and the sound of "The Tong Hak Insurrection" has been only vaguely heard outside of Korea. We find ourselves more at home in the chapters which treat of "The Emancipation of Latin America" and "The Going of the Spaniard"; but even here Mr. Speer shows quite plainly that it is not in the fervid mind of the missionary alone that a religious question demands an answer. It is to this conclusion, indeed, that the reader of these volumes is compelled to come. Politics and religion cannot be divorced. There is no such thing as a purely secular aspect of world-politics. The claim set forth in the Preface, that the great political movements of the last century are intelligible only as its "missionary relations" are understood, is fully sustained; and the astonishing folly is clearly shown of the common assumption that the difficulties met with in the attempt to compel commercial intercourse between the West and the East, or to persuade the East to accept in a docile and submissive temper the police control of the West, are

due solely to the impertinent obtrusion by missionary fanatics of the religious question. "Our commercial invasion," says Mr. Speer (Vol. II, p. 668), "which we complacently regard as free from all religious bearings, does not appear so to a single oriental or African people. . . . The western movement is a religious movement. It deals directly, unavoidably, and powerfully with the eastern religions."

As to the result of this "unavoidable contact" of Christianity with eastern religions, there need be no question. The life is dying out of these ancient faiths. They have their contribution to make, no doubt, to the religion which shall supplant them, but in making it they will serve their destined purpose and cease to be.

A. K. P.

The Messianic Hope in the New Testament. By SHAILER MATHEWS. Decennial Publications of the University of Chicago, Second Series, Vol. XII. Chicago: 1905. Pp. xx+338.

It is not too much to say that this volume contains one of the most masterly studies of New Testament thought to be found in modern theological literature. We use the word "masterly" of set purpose, for Professor Mathews moves with consummate ease through the many fields of knowledge which have to be traversed by an investigator of the theme he has chosen. The theme is, indeed, an attractive one. It is almost surprising that it has not before now been adequately grappled with. Yet if any exhaustive treatment had been attempted before the apocalyptic literature of Judaism had been thoroughly studied, it must have suffered seriously from a lack of perspective, a failure to appreciate the background against which the messianic hope stands out. The title itself bears noteworthy testimony, for it reminds us that "messianism . . . is that fixed social belief of the Jewish people that Jehovah would deliver Israel and erect it into a glorious empire to which a conquered world would be subject. . . . The king was but an accessory, and . . . might not figure, except by implication, in one's hope for the nation's future" (p. 3).

But, in addition to a profounder knowledge of pseudoecclesiastical Jewish literature, there prevails increasingly among scholars a recognition of the predominant eschatological strain which runs throughout the writings of the New Testament. This eschatology is indissolubly connected with the in-breaking of the messianic age. Hence an interpretation of the messianic hope must prove an invaluable contribution to the comprehension of New Testament Christianity as a whole. But Professor Mathews aims at something more vital than an exegetical study of "eschatological messianism"

as it appears in Judaism and the New Testament. His ultimate purpose is "to determine the influence of such an element in Christian thought, and as far as possible to discover what would be the result upon historical Christianity if it were removed or, more properly speaking, allowed for" (p. xx).

The work, whose plan is an admirable example of the genuine historical method, falls into four main parts: "The Messianism of Judaism," "The Messianism of Jesus," "The Messianism of the Apostles," and "Christian Messianism and the Christian Religion." Each of these sections is treated with extraordinary suggestiveness and insight. It need scarcely be said that no relevant literature of importance has been ignored.

The author begins by showing that the idealism of the prophets tended, in the New Testament period, to follow two lines of development: (1) "the revolutionary messianism of the masses," "something like a genuinely religio-social movement," and (2) "the eschatological messianism of the literary classes, notably the Pharisees" (p. 10). This latter he characterizes as "scholastically religious and quite without social content." The description, however, seems scarcely fair to the many instances of genuinely religious aspiration which may be traced throughout the apocalyptic writings.

Nowhere could there be found a more instructive summary of the "common elements of eschatological messianism" than that presented on pp. 52-54. To give the briefest outline, they may be thus formulated: (1) Two ages, "this age" and "the coming age." (2) "The belief that the present age is evil." (3) "The belief that the good age is to be introduced by God or his representative through some sort of catastrophe." (4) "The judgment, which is at times identified with the catastrophic punishment of the enemies of the Jews." (5) "The introduction of the new kingdom of the Jews, which is also understood to be the kingdom of God or heaven." "This kingdom is the great characteristic of the new age." (6) "The resurrection of the righteous." (7) "The personal Messiah." The only criticism we should be inclined to make on this summary refers to (5), where the question arises as to whether "righteous" might not be substituted for "Jews."

Perhaps the interest of the discussion centers in the chapters which treat of Jesus' conception of himself as Messiah, and the content of his messianic self-consciousness. These are models of sane judgment and careful penetration. In discussing Jesus' conception of his messiahship, the author naturally starts with the baptism, and goes on to the temptation, which is the outcome of the earlier experience, showing that in this mys-

terious spiritual conflict, "Jesus is not confronted with any doubt as to a possible deception in the baptismal experience, but rather with the possibility of misusing miraculous powers known to be his through that experience" (p. 91). From that time forward there is an accumulation of evidence, here detailed, for the messianic self-estimate of Jesus, culminating in the scene at Caesarea Philippi where he deliberately accepts his disciples' confession of faith in himself. In this connection Professor Mathews has an admirable discussion of the crucial title "Son of Man." Those who have followed the unilluminating philological arguments of Wellhausen, Lietzmann, and others, who attempt to prove that the Aramaic term is simply equivalent to "man," will fully appreciate our author's statement that "in no case is the idea of *sonship* of man vital to the term as Jesus used it. Whatever force one finds in it must be one of connotation, not of strict translation" (p. 103). This seems to us precisely true. To recognize its truth is to be saved the trouble of laboring through pages of irrelevant discussion. The origin of the title is rightly found in Dan. 7:13. "In the mind of Jesus himself it would express his messianic character in its moral and exemplary aspects" (p. 106). It is impossible to refer in detail to the wealth of suggestive material compressed within the chapter on the content of Jesus' messianic self-consciousness. But we must point out one or two of the lines along which Professor Mathews endeavors to answer a question posited by himself. After indicating how Jesus modified the current messianic conceptions, he asks: "Were these modified messianic concepts so regulative and so absolutely essential to his function and his doctrine that to remove them would destroy his religious significance?" (p. 120). To begin with, he shows that the center of Jesus' teaching is "not the kingdom of God with its mingled ethnic and political connotation; it is *eternal life*." This conception "was not given by Judaism," but by "the conscious experience of Jesus" (p. 123). Further, in making the thought of God as love the basis of his ethical teaching, Jesus "had passed quite beyond the sphere of the messianic expectation and had entered that of universal religious faith" (p. 125). But an examination of his inner experience leads still farther. It results in the conviction that "the real meaning of Jesus in history is not in the ascription to him of a messianic future on the part of his followers, but rather in a personality which, when fully read by himself, compelled him to regard himself as the one destined to undertake and enjoy a messianic future. . . . It was because he saw himself so supreme that he was forced to use the extremest valuations of his day and people to express his own self-consciousness" (pp. 128, 129).

The section on Pauline messianism is extremely successful from the

standpoint of both exegesis and theological construction. The two great elements of the apostolic thought, the author holds, were (1) "the belief that Jesus was the eschatological Christ," and (2) "the experience of the spirit which came in consequence of such belief" (p. 177). But, after all, "eschatological messianism is not the material but the form of Paulinism" (p. 206). "Paulinism as a fulfilled pharisaic messianism might have had vast influence among the Jews, proselytes, and 'devout' gentiles of Palestine and the empire at large; but Paulinism as the exposition of the meaning, the blessings, and the ethical and ontological possibilities of a life of trust in a loving heavenly Father, is bounded by no age or place or archaeological knowledge. It is the veritable Christianity of Jesus himself" (p. 223).

Footnotes such as those on the importance of the book of Daniel (p. 20), δὲ τὸν Θεοῦ (pp. 46, 47), ἡ βασιλεία τῶν οὐρανῶν (p. 68), and terse characterizations like that of pharisaism (p. 109), of the πνεῦμα in believers (pp. 179 f.), of the second-Adam doctrine (p. 192), of Paul's significance as an ethical teacher (p. 217), are typical of the quality of a book which every serious student of the New Testament must possess and master.

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New Literature

OLD TESTAMENT

BOOKS

COBB, W. F. The Book of Psalms: With Introduction and Notes. London: Methuen, 1905. Pp. 438. 10s. 6d.

WALLIS, LOUIS. Egoism: A Study in the Social Premises of Religion. Chicago: University of Chicago Press, 1905. Pp. xi + 121.

A suggestive presentation of the part played by the reaction of the country farmer against the urban capitalist in the development of prophetic activity among the Hebrews. It is a sociological study of considerable value, the chief defect of which is the tendency to make assumed sociological conditions account for so much as to leave little for the religious genius of Israel to do.

ANONYMOUS. A Reasonable View of the Old Testament Scriptures. By a Layman. London: Stock, 1905. Pp. 40. 1s.

The view is reasonable enough, but the justification of it is marred by numerous errors as to fact, which are, perhaps, pardonable in a "layman."

ARTICLES

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Yours sincerely
William R. Harper

THE BIBLICAL WORLD

VOLUME XXVII

MARCH, 1906

NUMBER 3

Editorial

The present issue of the *Biblical World* is devoted entirely to articles commemorative of the life and work of him to whom the journal owes its existence, and who from its first issue to his death was its editor, William Rainey Harper. The proceeding is exceptional, perhaps unparalleled. But to the minds of those on whom there now falls the editorial responsibility this course appears not only justified, but demanded. The relation of this journal to Dr. Harper, of whose brain and heart in a peculiar sense it was the child, to which he had devoted thought and strength and money without reserve, as well as the services which in the last quarter of a century he had rendered to the cause of biblical study and religious education, make it fitting that we should employ the pages of one issue in a portraiture of the life and character, and a survey of the work, of one who throughout his career as editor characteristically kept his personality in the background, subordinating it to the cause for which the journal stood. The verdict of history upon his whole career it is far too early to render. What we here present must rather be the testimony of his contemporaries, material for the future historian.

Yet we who enjoyed that intimate relation with him into which we were brought through our association with him as our chief, must here record the strong affection which we had for him, the profound respect in which we held him, and the keen sense of loss with which we contemplate the fact that the tasks which hitherto we have shared with him we must now seek to carry forward without the inspiration of his presence and the guidance of his genius.

BIOGRAPHICAL SKETCH

FRANCIS W. SHEPARDSON
The University of Chicago

William Rainey Harper was born in New Concord, Muskingum County, Ohio, July 26, 1856, and died in Chicago, January 10, 1906. His ancestors on both sides of the family were Scotch-Irish. His great-grandfather was Robert Harper, who came from Ireland in 1795 with his wife Janet, and a son Samuel then aged fifteen years. They found a home at first in western Pennsylvania with others of that hardy Presbyterian stock, the son Samuel removing after some years to a farm about two miles north of the village of New Concord, Ohio. In 1848 a grandson, also named Samuel, became a resident of the village near by, marrying Ellen Elizabeth Rainey, a member of another family which, emigrating from Ireland, had found a home first in New York, and afterward in Cambridge, Ohio. The first-born child of this marriage was named William Rainey Harper after his maternal grandfather.

Samuel Harper, the father, a dry-goods merchant, was a leading citizen of the village, a pillar in the United Presbyterian church, and a moving spirit in the affairs of Muskingum College, a small denominational school in New Concord. To this institution the son was sent for his education, entering the preparatory department when he was eight years old. From his earliest childhood he had been fond of books. He pursued his studies with avidity, easily held his own with more mature students, and was ready for the freshman class at ten. Since the school was designed primarily for the training of those who were to enter the ministry of the denomination, the study of the Bible in several languages was a prominent feature of the curriculum. And it may have been more significant than anyone then thought that this youthful student delivered his commencement oration in Hebrew, when he received the degree of bachelor of arts at the age of fourteen.

For three years after graduation he remained at home, clerking in his father's store, pursuing favorite studies under tutors, and, inci-

dentially, leading the New Concord Cornet Band, in which capacity he made a visit to Granville, in Licking County, which adjoins Muskingum on the west, to furnish music for the commencement exercises of the class of 1873 of Denison University. In the fall of that year he entered Yale College for graduate work in philology under Professor William Dwight Whitney, to whose inspiration he always felt greatly indebted. At nineteen he received the degree of doctor of philosophy from Yale. In the same year he married Ella Paul, daughter of Rev. David Paul, the president of Muskingum College and his first teacher in Hebrew, and went to Macon, Tenn., where he spent a year as principal of the Masonic College. With this experience as a teacher he accepted an invitation to become a tutor in the preparatory department of Denison University, removing to Granville in the fall of 1876.

Here he came under the inspiration of the president of the college, Rev. E. Benjamin Andrews, the second of the great teachers who influenced his life. A fortunate situation soon made him principal of the preparatory department, and the two men, working harmoniously together, stirred the institution to its depths. They introduced many innovations, quickened the intellectual life of their pupils, drew many students to the college, and exerted a wonderful influence over those under them, making every student of either a friend for life. At Granville, too, Dr. Harper united with the Baptist church, thus coming into connection with the denomination under whose auspices he was to have his great opportunities in the field of education. Before his plans for Granville Academy had really begun to develop, he was called to the Baptist Union Theological Seminary at Morgan Park, Ill., where he came under the influence of a third great teacher, Dr. George W. Northrup.

At Morgan Park he proceeded to carry out two educational ideas



A STUDENT AT YALE

which had taken firm hold upon his mind—one the belief in the value of the inductive method of teaching languages, and the other the determination to awaken fresh interest in Hebrew by means of instruction by correspondence. He wrote textbooks for the study of Hebrew, organized a correspondence school of Hebrew, established periodicals called the *Hebrew Student* and *Hebraica*, and started summer schools of Hebrew. In this work he spent large sums of money raised by personal solicitation, or taken from his own scanty resources, often at



THE HOUSE IN NEW CONCORD, OHIO, WHERE WILLIAM R. HARPER WAS BORN

much personal sacrifice. At about this time also he began to associate others with himself in a plan out of which eventually grew inductive textbooks in Latin, Greek, and English.

Soon he was brought into connection with the Chautauqua system, at first in a minor way, then becoming principal of the Chautauqua College of Liberal Arts, and later principal of the entire system. While thus engaged he received a call to the faculty of Yale University, and before very long was sustaining a dual relationship to that institution, as professor of the Semitic languages and Woolsey professor of biblical

literature. Here again, as at Granville and Morgan Park and Chautauqua, he aroused great enthusiasm among his pupils, and by means of public lectures, delivered in the principal cities of the country and at various colleges, awakened a widespread interest in the study of the Bible.

Then came his career in connection with the University of Chicago, whose history during the years of its existence is largely the biography of its first president. Every detail of its educational policy was worked



THE HOME OF WILLIAM R. HARPER IN HIS BOYHOOD AND YOUTH, NEW CONCORD, OHIO. STILL IN THE POSSESSION OF THE FAMILY

out under his careful supervision; every building bears his approving stamp; every instructor was known by him personally and received appointment on his recommendation. The University was the fruition of his life's labors. For now that his work is done it is interesting, and instructive as well, to see how the hand of God led him along life's pathway; how each stage of the journey seemed to prepare him for the next. When but a lad in the little college at home, he learned to study the Bible as part of the curriculum, and became interested in Hebrew. A youth, at Yale, he came under the inspiring influence of

a trained specialist, and longed himself to become a teacher of power. At Granville he found connection with the Baptist denomination, and the friendship and encouragement of President Andrews. On the recommendation of the latter he went to Morgan Park, found a wider outlook, had better opportunity to carry out some of his cherished projects, and won the friendship and esteem of Dr. Northrup, who in time was to join others in recommending him as the one to carry out large ideas for education. His Chautauqua connection was invaluable, giving him wide acquaintance, added experience as an administrator, and surer conviction of the worth of some of his educational ideas. At Yale again he had maturer acquaintance with university work; and then, sixteen years after receiving his doctor's degree, he was ready to leave New Haven behind him to undertake the great life-work for which these years had so well prepared him.

Others who came into close contact with him are to tell of his special work in each of the manifold activities of his less than fifty years of life. He was an inspiring teacher, a successful author, a founder of journals, a wonderfully stimulating lecturer on biblical topics, one of the greatest of American college presidents, a leading spirit in the National Educational Association, the Religious Education Association, and other organizations for advance in educational lines, a religious leader who exerted vast influence in Sunday-school circles and in general religious education, a patriotic and active citizen, a devoted parent, and a friendly and companionable man. But in all this life he was pre-eminently a teacher. As such he desired to be known and appreciated. The demands of his position forced him to become an administrator—and he was a successful one, too. But, as his life's work is reviewed, it is perfectly clear that the dominant note is that of the teacher, and for that he will be remembered more and more as the years go by. It would be a noble life-work for any man to build the University of Chicago. It would be sufficient ground for praise that one had stimulated his whole generation to greater interest in the Bible. But, if his own wish were respected, the highest meed of praise would be given for his work as a teacher—and that will live longest, because it will repeat itself forever in the lives of the many whom he stimulated to higher purpose.

THE GRANVILLE PERIOD

CHANCELLOR E. BENJAMIN ANDREWS, LL.D.
The University of Nebraska

Mr. Harper began teaching at Denison University, Granville, Ohio, in September, 1876, a year after his leaving Yale with the degree of Ph.D. This intervening year he had spent in the service of the Masonic College at Macon, Tenn. His election at Granville had occurred on the nomination of Professor Henry A. Rogers, who had known him at Yale, and he accepted, it was understood, in considerable part because Professor Rogers urged him to do so.

He was to be tutor—he later became principal—in the preparatory department in the college, subsequently known as Granville Academy. It was an arduous and responsible position for a youth of twenty—exactly his age at his accession—and the young doctor would not have been intrusted with it had not Rogers formed and expressed an exceedingly high opinion of his ability.

At first his youthful look and manner disconcerted not a few. His predecessors in office had been much older men. Some, if not all, of his colleagues were so. Indeed, he had a goodly number of pupils who were his seniors by several years. The standards of the school had always been very high. Its faculty had embraced as accomplished teachers as I have ever known. Professor Rogers, whom Harper succeeded as principal, was one of these. The college faculty contained classical and teaching talent of the first order, not surpassed by any with which I have ever been acquainted. In a word, the gentlemen with whom Harper was thrown in contact and compared upon coming to Granville, while able and willing to help him, were of a character to have discouraged a weaker man.

This was not the effect upon Harper. Quite the reverse. Without the slightest assumption or parade he proceeded to the business before him, which he began to dispatch with such address and ability that all apprehensions touching his success presently disappeared, giving way to high expectations. These in turn soon began

to be fulfilled. The man's second and later years at Granville were a continuous record of such fulfilment.

Dr. Harper did not, at Granville, in all things give promise of the eminence which he was destined to attain. He evinced no propensity or talent for writing. He had, apparently, no overwhelming ambition in any particular direction. He certainly wished to work into teaching the Semitic tongues, if possible, but the slender likelihood, at first, of any opportunity in that direction did not seem to pain him acutely, and he addressed himself to the teaching of Greek and Latin, not only with the most unremitting assiduity, but also, so far as one could see, with extreme pleasure.

While always perfectly exemplary in conduct and very devout, he did not, during the years here under review, betray any special interest in theology, in biblical study, or in any of the great themes of religious philosophy. You would not have picked him out then as likely to head a department in a theological faculty, or to distinguish himself as an organizer of theological work in any branch. His interests were not speculative, but concrete. So far as I can recall, he relished the classic tongues less because of the history and literature to be got at through them than as a field for the application of his grammatical knowledge in reading by himself and in drilling others.

In view of this non-contemplative bent which Dr. Harper's mentality showed, some, when he was invited to permanent membership in the faculty of the Seminary at Morgan Park, urged him against acceptance. They felt sure of his success if he devoted himself to classical teaching, but feared his relative failure and dissatisfaction if he became a Semitist in a theological school. Had the call then come which subsequently carried him to Yale, all would have bidden him to accept; but at the time of his going to Morgan Park Semitic studies had nowhere begun to be cultivated as part of a liberal discipline.

It was at Granville that Dr. Harper took—or renewed—his stand as a Christian man. I dare say he regarded himself a believer before this; but, I should think, did not regard as of great seriousness any religious profession he might have made earlier. He desired baptism by immersion, reaching this purpose entirely through

thought of his own, not at all by others' exhortation. It was the writer's privilege to be his attendant in making preparation for the ordinance, and during and after the same.

In this episode of his experience already appeared the Harper of later life. There was no period of wavering, of alternate advance and retreat. Duty made itself known clearly, and was performed with promptness and decision.

Still more prophetic of what it was to be at his maturity was Harper's early teaching. Teaching was his delight, and his meat and drink. He looked forward to each class period as to a feast. Teaching did not weary or cloy him. Before his class his mind and his body also were all activity. His thought was instantaneous. Question or correction followed answers like a flash. He would scrutinize with precision half a dozen pupils' several work at the blackboard, hinting, warning, correcting, praising, gently ridiculing, while at the same time attending to recitation after recitation by other members of the class. His comments were clear, concise, exact, and helpful, calculated to inspire and encourage, and not to depress. His own knowledge, always ample, ready, and precise, was never paraded, though always apparent in spite of him, and admired by everyone.

It was model teaching. Bright pupils shot forward phenomenally; dull ones made good progress. All worked to the best of their ability, made to share what seemed to be their teacher's conviction that, unless they became efficient classicists, some terrible fate certainly awaited them—in this world at any rate, and possibly hereafter. No scolding was used, no mean sarcasm. Diligence, attention, punctuality, and hard study were expected as matters of course, and were consequently forthcoming.

Like every true teacher, Principal Harper took a deep interest in his pupils. He loved them. Not alone their progress in study engaged his thought, but their manners and morals as well. Hence not alone the brilliant boys, whom he praised and idolized, cherished strong affection for him, but the slower ones as well, all being certain that he was seeking their good, and that naught but good could come from compliance with his precepts. Under such a master, drill could not mean drudgery, or obedience slavery.

Once several of Dr. Harper's students fell to visiting a saloon. Informed of this, and determined to end the habit, Dr. Harper in person "raided" the saloon, finding a number of the culprits, whom he duly admonished, taking occasion also to give the proprietor a piece of his mind.

The above paragraphs pave the way for the remark that already in his Granville days Dr. Harper was an extraordinary disciplinarian. Student rows were never a feature of his administration. This was partly because his pupils loved him, partly because he gave them plenty of work, and most of all because his air and manner spread a genial seriousness through the entire student body. No American educator has, I think, handled so great a number of students as Dr. Harper did, with so little friction.

Assistants as well as students felt and yielded to this quiet, natural mastery. There was nothing of the "boss" about Dr. Harper. He did not dictate or lay down the law, but got his wishes obeyed through reason, argument, and that indefinable force characterizing all natural leaders, well denominated the power of "bringing things to pass." This aspect of Mr. Harper's many-sided nature was clearly in evidence early in his Granville period. So also were his incessant industry, his titanic power for toil, and his scrupulous method in all his work.

In 1878, the Theological Seminary at Morgan Park being unexpectedly in need of instruction in Hebrew, midyear Dr. Harper was mentioned as able to supply this lack: Overtures were made to him, and by him accepted, subject to approval by the Denison trustees. The plan was that he should spend the winter at Morgan Park, returning to Granville after the seminary closed in April, to complete the year's work at the academy. With a great deal of reluctance, making this decision by them a cardinal event in Harper's career, the Denison authorities acceded to the arrangement. For the remainder of the year the understanding was that Harper's main work lay at Granville, and that he was aiding at Chicago only in a temporary way. Little by little, however, his relation with the seminary he was serving so well became substantive, and it could not spare him. The transference thither of his entire activity was but a matter of time, to occur so soon as Denison could make shift to spare him.

THE MORGAN PARK PERIOD

ERI B. HULBERT

The University of Chicago

In the minutes of the Board of the Theological Union covering our period the first and last entries referring to Dr. Harper are as follows:

June 18, 1878. Dr. Northrup presented the name of W. R. Harper as a suitable person to fill the vacancy in the Seminary in the department of Hebrew.

May 12, 1886. The resignation of Professor W. R. Harper was read and regretfully accepted.

His term of service began January 1, 1879, and continued through seven and one-half years. A youth of twenty-two, he came as an instructor, but a little later was advanced to the full professorship. At first his salary was \$800, then \$1,000, then \$1,800.

If we were seeking a phrase which would fitly describe him in his Morgan Park career, we should call him a young, enthusiastic Hebraist. It is to be noted that his earlier special scholastic training had been in philology; that, if language be excepted, he had never taken a lesson in any branch of theological learning; that he was called to Morgan Park specifically to teach the Hebrew tongue; and that through his stay he followed his linguistic bent and held himself for the most part to the task assigned him. In those days the two biblical professors happened to be linguists and little more; and so the one taught the Hebrew text of the Old Testament, and the other the Greek text of the New, drilling their students in forms and vocabularies, syntax and etymology, and beyond this giving only minor attention to either Testament. If in theory this drill was the means to a higher end, the means filled the foreground almost to the hiding of everything else. In after-years Dr. Harper's vision broadened; but at this period he was chiefly a boundlessly enthusiastic Hebraist, with all the excellencies, and some of the defects, of such a character.

At the beginning his enthusiasm spent itself in his regular seminary class work. He was in charge of a department, and he magnified his office. He had before him a company of young men to whom it was

his bounden duty to impart the knowledge of a foreign tongue. With crayon and blackboard through the eye he printed its hieroglyphics on their brains. Singly and in concert he taught them the unfamiliar Hebrew sounds. Alert, patient, tactful, untiring, he bent his energies to his single purpose, persistently bringing to bear his rare intelligence, his matchless methods, his illuminating genius, his resistless will. In



PROFESSOR AT MORGAN PARK

the first hour, with the printing of a few Hebrew characters on the board, his men began to catch his spirit, and ere long he had them in his grip. His own enkindled and kindling fervor swept them on with an impetuosity which knew no faltering. Such were the singleness and exclusiveness of his aim that neighboring interests were left unnoticed. He was little mindful of the bodily welfare of his students; of their undue attention to a single study; of their neglect of other branches; of the consequent lack of balance in their clerical training; of the ill effect of this on their future ministry. These were responsi-

bilities which he did not heed, or which he shifted to the students themselves. If the less impulsive, forecasting their future needs, steadied themselves, it was not because the caution came from their ardent and impelling professor. Many indeed did not then see, and do not even yet see, that their ministerial preparation would have been more wisely made if their devotion to linguistics had been less excessive. Their instructor in after-years, with vision clarified and judgment matured, went so far as to make Hebrew itself an optional study. Youthful enthusiasm later reflection sobered and regulated.

At the end of two years Dr. Harper found that his superabounding zeal could not work itself off in regular classes in term time. The impulse seized him to utilize the vacation periods. In 1881, in the seminary lecture-rooms, he opened the first of his famous summer schools, which were held thereafter year by year regularly. One summer a second school was conducted at Worcester, Mass., to meet New England's needs, and the following summer a second school at New Haven, and yet a third in Philadelphia appealed to a still wider constituency. At the first, language study dominated everything. Think of a class of beginners in Hebrew reciting four hours a day, and five days in the week, and through a stretch of ten weeks. Think of the heavy discount on eating, sleeping, exercise, rest, and recreation which this prolonged memory tug and this unremitting mental tension necessarily exacted. Think of the magnetic or hypnotic power of a teacher who could entice a crowd of graybeards and youth, of pastors and students, of parents and their children, of matrons and young girls, into such a class. In the later schools this incessant grind was somewhat relieved by a morning chapel service and by an afternoon popular lecture. In the second summer an imported eastern Hebrew professor aided a class of advanced students in making a new translation of Malachi. This was printed and scattered far and wide in proof of the utility of summer schools. In subsequent sessions exegetical work was undertaken and popular features were introduced, which tended somewhat to break the monotony and to liven up the schedule.

The time drew on apace when our young enthusiast could not content himself with seminary classes and summer schools. He saw somewhere a notice to the effect that some rabbi proposed to teach Hebrew by correspondence. Forthwith, with an electric pen, he drew

up a series of lessons, and importuned the ministers whom he knew to begin or review their Hebrew. The next year the lesson-slips were printed, and names and addresses of clergymen of the various denominations were gleaned from the ecclesiastical yearbooks, and alluring circulars were sent broadcast over the land inviting to the study or the restudy of the language of the Old Testament. The renaissance had come indeed, and its inspiring genius, unable to handle it singly, called to his aid his more capable students and other helpers. The expanding work crowded him out of his private library into larger quarters, and thence into a vacant store which he rented in the village. There fonts of Hebrew type and outfits for compositors, bookkeepers and proofreaders, lesson-correctors and business exploiters, were installed; and the village postmaster attained a higher postal rank by reason of increasing traffic and the sale of stamps. The awakened interest created the demand for better study-helps. The *Elements of Hebrew* had appeared in 1881; *Hebrew Vocabularies*, in 1882. Out of the lesson-slips, made at first with an electric pen, grew a printed pamphlet entitled *Lessons of the Elementary Course*, which later, combined with the *Hebrew Manual*, became the *Hebrew Method and Manual*, now so extensively used.

This business of promoting Hebrew, so auspiciously begun and so rapidly extending, could not get on without an organ. The new journal was christened the *Hebrew Student*, later named the *Old Testament Student*, later still the *Old and New Testament Student*, and in these last days the *Biblical World*. The *Hebrew Student* was popular in character; to meet the more technical linguistic needs, *Hebraica* was launched, afterward renamed the *American Journal of Semitic Languages and Literatures*.

Were these various enterprises in which our Semitic enthusiast embarked money-making schemes? On the contrary, they were money-losing. A mercenary thought never entered the promoter's mind; he was toiling for the public good, and his only use for money was to advance the cause. So friends were solicited to render financial aid; stock companies were formed, and shares were sold; and into the pool went the professor's own money, and all he could beg and borrow.

To round out the great endeavor and make it in every way complete

one thing more was needed. With the machinery for making trained Hebraists running smoothly and successfully, its originator plainly foresaw that a market for the finished product must be created. He thereupon evolved the idea of establishing Hebrew and Bible chairs in all the colleges of the land; and to his aspiring pupils there came in consequence the alluring vision of useful and lucrative positions. It would seem that Christian colleges, glorying in the Bible as their very corner-stone, could not be induced to put Hebrew on a par with Greek and Latin, nor to raise the Sacred Scriptures to the same dignity with the pagan classics; and it would also seem that the students in training for these college chairs, soon to be established, had to content themselves for the most part with plain country pastorates.

It must not be inferred that Dr. Harper during his residence in Morgan Park was wholly engrossed with Hebrew and its cognates. He found ample time for all sorts of duties in no wise related to his favorite pursuit. No member of the faculty was more ready to take his share of the miscellaneous routine tasks of the Seminary. In the church of which he was a member he was successively clerk, deacon, treasurer, finance-committee man, and Sunday-school superintendent. Lack of time was never urged in plea against an interest needing his aid. The most notable proof that his chosen vocation did not exhaust his energies or his sympathies, that time hung heavy on his hands, and that he was pining for something to do, is found in the fact that he was both able and willing to assume the responsibilities and burdens incident to becoming the principal of the Chautauqua College of Liberal Arts, a position he filled so well that a few years after leaving Morgan Park that whole vast enterprise was committed to his guiding genius when he was made principal of the Chautauqua System.

The Morgan Park period, with its origination and experiment, is in a sense the key to Dr. Harper's later career. Those days of heroic struggle witnessed the uncertain beginnings of educational ideas which afterward, proved and developed, became corner-stones of the university which he built. The Institute of Hebrew with its correspondence teaching convinced him of the efficacy of such instruction, and has its counterpart today, not only in the Institute of Sacred Literature, but in the whole correspondence work of the University. With the

Publication Society of Hebrew, with its printing-office and its journals, he satisfied himself of the essential importance in educational leadership of such a department of publication as the University Press now is. His summer schools live again in the Summer Quarter of the University, and of many universities; and his principle of concentration in study is recognizable in the whole system of major and minor courses and subjects. Indeed, the Morgan Park period, comparatively obscure as it may now seem, yields to no period of his life in creative activity, which is the more remarkable as he had then no powerful friends to sustain his enterprises, and was himself under thirty years of age. The heavy burdens of work and responsibility which he then so eagerly assumed and, single-handed, against great odds, carried to success, constitute these days the heroic period of his life.

This brief survey of the Morgan Park period reveals Dr. Harper in the making. He was not then the man he subsequently became, but the promise and the potency were there. He had not yet attained, but he was on his way to all we know and admire and love.

THE YALE PERIOD

FRANK KNIGHT SANDERS, PH.D., D.D.
Boston, Mass.

When Professor Harper came from Morgan Park to New Haven as professor of Semitic languages at Yale University, in the fall of 1886, at the very beginning of the administration of President Timothy Dwight, he had that in which his soul delighted—a creative opportunity. There were traditions which favored the establishment of such a chair, inherited from the oriental studies and collections of Professor Salisbury, and enforced by the eminence and active sympathy of Professor Whitney in Indo-European languages. Moreover, for many years Professor Day, in the theological school, had given instruction to divinity men and others in Hebrew, Aramaic, and Syriac. Yet a real department of Semitic languages awaited organization.

It was at a fortunate and timely juncture. With the administration of President Dwight began the real and rapid expansion of Yale College, and of the schools which had grown up around it into a true university. With these growing ideals Professor Harper was in strong sympathy. He threw himself with stirring enthusiasm into his work, making himself almost at a bound the center of a group of earnest students. He was appointed instructor in Hebrew at the Divinity School, and succeeded in infusing within a few days an enthusiasm for the subject among the members of the large junior class. Of this class I was myself a member. To us all his methods and his ambitions were a revelation, and his leadership was so inspiring that the hours of study which he demanded were given as a matter of course and with great heartiness.

Besides the fifty or more theological students who quickly began to follow his leading, he had, during that first year, seven graduate students who were giving all or a large proportion of their time, under his direction, to the Semitic languages. He offered eight hours of Hebrew, four of Assyrian, four of Arabic, and one each of Aramaic and Syriac.

He also re-established in New Haven, bringing the necessary staff with him from Morgan Park, the American Institute of Hebrew, an organization of which he was the principal, established to promote correspondence instruction in Hebrew and other Semitic languages.

With the following year several important advances were made. His brother, Dr. Robert F. Harper, joined him as an instructor in Semitic languages. Between them they offered thirteen hours of



PROFESSOR AT YALE

Hebrew, six hours of Assyrian, four hours of Arabic, two hours of Aramaic and Syriac, and one hour of Ethiopic. One untechnical course, entitled "Hebrew and Other Semitic Literature," offered to undergraduates, presaged the historical courses soon to come in rapid succession. Only one more graduate student was registered, but at least two-thirds of the theological men were giving a large proportion of their time and energy to his courses.

In the fall of 1887, if my recollection serves me right—possibly in the following spring—an event took place which made a very

important change in his plans and constituency. A convention was held at Yale of representatives of the Young Men's Christian Associations of the colleges of New England. Professor Harper was invited to address the convention on the study of the English Bible. So strong were his strictures on the ignorance of the average college man regarding the Bible, and so clear was his vision of what ought to be done, that the convention voted to invite him to prepare a series of inductive Bible studies for the use of college men. He saw the opportunity thus opening before him, and with characteristic promptness his organizing activity began. He offered for 1888-89 to undergraduates a two-hour course in the English Bible on the "Old Testament Wisdom Literature." He began a regular weekly university lecture course on "Old Testament History." In response to a special appeal, he delivered a long course of lectures to the public of New Haven. He broadened the scope of the Institute of Hebrew to include correspondence instruction in the English Bible, giving the new organization the title of "The American Institute of Sacred Literature." The first correspondence course in the English Bible ever used was a course which he himself prepared on Samuel, Saul, David, and Solomon. It was printed in the *Old Testament Student*, of which he was editor. It was not wholly successful as a course for students, since it called for an undue proportion of time; but as a course for an individual student or for a class, under correspondence instruction, it met with great approval. Meanwhile, the Semitic work was not neglected. The graduate students in the Semitic department almost doubled in number, the instructors were increased to four, and the courses offered covered a wide field.

In 1889 the Woolsey professorship of biblical literature was established, and Dr. Harper became the first incumbent. This year he introduced a course in English on "Prophetic Literature," which drew a tremendous following in the university, from undergraduates, divinity men, and graduate students alike. It was a memorable experience, epoch-making for many an earnest student. At the same time a university series on "The Origin and Contents of the Psalter" was largely attended.

By 1890-91 the new work in the English Bible in the university had become thoroughly systematized on a tri-yearly plan. A course

was given on "Legal Literature," in the series including "Prophetic and Wisdom Literature;" a course was given on "Early Hebrew Traditions and Institutions," in the series which covered "Hebrew History." Two clubs were founded—the Semitic Club for lectures and discussions, and the Hebrew Club for reading the Hebrew Bible through together every three years.

By this time the department of Semitic languages at Yale used the services of four additional instructors, and had attracted a group of twenty-five graduate students, in addition to instructing not less than two hundred other students in the university, and many outsiders. Professor Harper was overwhelmed with invitations to speak on Bible study, and did in fact exert a widespread formative influence in the shaping of public sentiment in its favor. This activity did not come to an end with his removal from the university, nor did the department fall to pieces. His organizing genius was adequate for permanence.

Professor Harper did not readily yield his place in the hearts of Yale men and of the community. He was happy in his work, and foresaw a rapidly widening influence in it, which appealed to him. The call to the still larger responsibility and opportunity at Chicago was reviewed in all its possible aspects for months before it was accepted. No man ever assumed a duty with a clearer conception of the necessity of foregoing the rewards that are assured for the sake of the achievements that may be made.

Dr. Harper left behind him at Yale a host of happy memories. He was popularly regarded as a man who needed no sleep. However belated the campus student, a beacon light shone out from his study in North College. However early one arose, the light was there.

Busy as he was with his multifarious interests, he never lacked the time for a friendly chat. Those interviews with him late at night, when others were asleep, have marked the beginning of a more serious life, and a more wholesome and sacrificial ambition, for many a man at Yale. He was too great a man and too real a leader to discourage any form of aspiration. His policy with subordinates and pupils alike was to give each man his largest chance and to urge him to make a record.

In his five years at Yale Dr. Harper revealed his power and genius as a teacher. With all his great administrative gifts he was pre-eminently a molder and leader of thoughtful men. It was never his method to bend their purposes to his by emphasizing his own ideas, but rather to draw out from them an expression of their own convictions or opinions, and, making these a starting-point, tactfully to draw them on to his own larger and wiser point of view. He loved to recognize and honor a productive mind, yet never failed to urge that mind to its severest and noblest efforts. His unquenchable enthusiasm for the theme which occupied his attention at any one time, and his habit of concentrating his whole personality into its consideration, gave him great power as a teacher. In a very brief space of time he aroused a genuine enthusiasm for Hebrew among the divinity men, traditionally hardened against it. In even less time he challenged the interest and secured the steady loyalty of a large group of college men for the Bible viewed historically. This concentrating habit made him a valued friend. When a student called upon him in his study, he made the visitor feel at once that he regarded the visit as an honor and an opportunity, and that he would rather see him just then than anyone else in the world. Not one man in a thousand can be thus prodigal of his time. It was possible to Dr. Harper because he laid supreme value on this informal contact with men, and because he worked while others slept.

Dr. Harper's life at Yale was quickly over. After five years he resigned his two chairs of instruction and the instructorship in Hebrew, to enter upon the task of founding the great university with which his name will be predominantly associated. He left behind him a promising department, which has continued to make itself felt, traditions of scholarship and enterprise which have never been surpassed, and the memory of a rich, tactful, generous, friendly personality, "built large and deep," which will long remain as a working ideal for his loyal pupils of that half-decade.

THE CHICAGO PERIOD

A. K. PARKER
The University of Chicago

At the second meeting of the Board of Trustees of the University of Chicago, held September 18, 1890, a nominating committee reported recommending as president of the new university Professor William Rainey Harper, of Yale. "The report was adopted," says the minute-book of the board, "and Dr. Harper was elected by a unanimous and a rising vote." Professor Harper asked that he might be allowed to withhold his answer for six months. His letter of acceptance was dated New Haven, February 16, 1891, and he entered formally upon his new duties on the first day of July in the same year.

Alluring indeed was the creative opportunity offered him in Chicago. A university was to be built from the ground up, most fortunately located just within the limits of a great city, assured of ample resources, and subject only to the conditions that two-thirds of the trustees were to be Baptists, and that the Baptist Union Theological Seminary at Morgan Park was to be its divinity school. To the young president these conditions were in no sense restrictions. They were assurances rather that it was to be his privilege to work in a familiar and welcome companionship, and with a free hand. Precedents for the vast undertaking to which he was committed there were none. But if traditions to guide him were wanting, neither were there any to hamper. The doors of the old University had now been closed five years, and the acrimonious debate over what it had done, and what it had failed to do, had quite died out. A considerable body of its alumni, who might otherwise have stood apart from the new institution, unsympathetic and critical, were promptly and generously adopted by it, and became at once its cordial and loyal supporters. The jest was current in those early days that the University manufactured its immemorial customs while its walls were building, and boasted an organized body of alumni and a professor emeritus before its first freshman class was enrolled.

The scheme of organization of the University of Chicago, as drawn up by its President, adopted by the Board of Trustees and published in *Official Bulletin No. 1*, dated January, 1891, is one of the most original educational manifestoes ever set forth. Never was a unique invitation accepted with a bolder inventiveness. Not that the plan in any of its features was revolutionary or designedly sensational. Its challenge to criticism lay in the matter-of-fact proposal to do forth-



PRESIDENT OF THE UNIVERSITY OF CHICAGO—ABOUT 1892

with what reformers and theorists had merely dreamed of doing in a distant future. "The work of the University," its opening sentence read, "shall be arranged under three general divisions, viz.: the University Proper, the University Extension Work, the University Publication Work." Nothing is more characteristic of the eager and confident spirit in which then and always President Harper attacked his problems than his refusal to admit that the organization of the second and third of these "general divisions" might prudently be postponed

until the "University Proper" had been fairly set going. These three divisions were essential to his far-sighted and noble conception of a university, and the University of Chicago would fall below its magnificent opportunity if it were not equipped with at least the essential things at the outset. The result has abundantly justified the practical idealism of this extraordinary plan. Ten years' experience of its everyday working has led to the modification of relatively unimportant details, but its distinguishing features, the "four-quarters system," with its attendant scheme of examinations and credits, the quarterly convocations, the flexible adjustment of vacations, the arrangement of courses in "majors" and "minors," the organization of the students by colleges rather than by classes, the value set upon non-resident work, are in successful operation today. It is the scheme of one who believed, in his own words, that "the university is an institution of the people and born of the democratic spirit."

Perhaps none of the trustees of the University at all realized the full import of the action of the board when, immediately after Dr. Harper's formal acceptance of the presidency, it appointed him, April 11, 1891, Head Professor of the Department of Semitic Languages and Literatures. It was proper, of course, that recognition should thus be made of his eminent scholarship. He might well enough, consistently with other and more important duties, have the oversight of the instruction given in this department, and lend to it the prestige of his name. But the President had already settled it with himself, as the indispensable condition of acceptance of the call to leave Yale for Chicago, that he must still hold his place in the classroom. It was not only that he loved more than anything else to teach, and that he knew that upon the continuance of regular study depended the maintenance of his citizenship in the republic of scholars. He had already recognized his calling of God to further and extend by every possible means the popular study of the Bible. That he might show himself faithful to this high calling was, from the beginning of his career at Morgan Park, the ruling desire, the mastering passion, of his life. To fail to appreciate this fact is to misunderstand President Harper altogether. Never for an hour did he relinquish this ambition. Once when the trustees feared that he might break down under very heavy and, as it seemed at the time, unavoidable

administrative duties, and in their solicitude urged him to abandon his professorship and all that it involved, submitting thus to a hard necessity, but a necessity nevertheless, he answered without a moment's hesitation: "If I must choose, my choice is made. Another president is easily found. I will go gladly to my books and my pupils." In the office of the University Recorder Professor William R. Harper's class reports may be seen today, made out in due form and bound up with those of his colleagues. Quarter by quarter, year by year, the record of his classroom work goes on, with hardly more interruption than that which the service of any other instructor of equal rank sustained. When University instruction began in the autumn of 1892, in its first schedule of studies the President offered courses in "Advanced Hebrew Grammar" and in "Arabic." Later, to name titles at random, his courses were "Old Testament Prophecy," "Minor Prophets of the Assyrian Period," "Ethiopic," "Hexateuchal Analysis," "Earlier Suras of the Koran." For several years he gave the Old Testament survey course required of all candidates for a Divinity School degree. Would anyone who knew him only in the classroom have guessed that this tireless and enthusiastic instructor was finding time and strength also for the most scrupulous and detailed attention to the multifarious engagements and engrossing claims of the president of a university which was still in the making? It is amazing to recall that in the summer quarter of 1905, when he knew that the sentence of death against him had gone out, he was still giving regular classroom instruction, and that he even announced courses for the succeeding quarter.

But Dr. Harper's work as a teacher could never be narrowed to the discharge of the routine duties, however important and arduous, of a professor of Semitics. Already at Yale he had entered upon a signally successful propaganda of Bible study by means of public lectures and correspondence courses. This effort was continued at Chicago with unabated energy and enthusiasm. Two of the most popular outline correspondence courses, "The Work of the Old Testament Sages" and "Foreshadowings of the Christ," were prepared here; and a series of lectures on the book of Genesis early in his Chicago residence aroused very wide interest. If his frank disavowal of traditional interpretations alarmed some, many more found in his

reverent constructive criticism a glad release from the haunting misgiving that, under the handling of modern scholarship, the Bible would no longer appear the supreme revelation of God to man. The American Institute of Sacred Literature was transferred to Chicago, and its work widened and enriched. Two journals, dating in their inception from the Morgan Park period—*Hebraica*, now the *Journal of Semitic Languages and Literatures*, and the *Old and New Testament Student*, today the *Biblical World*—came with him also, and remained under his editorial control to the day of his death, the objects of mingled solicitude and pride. No one who was so fortunate as to be among his guests on that occasion will ever forget the dinner with which he celebrated the twenty-first anniversary of two events, the appearance of the first number of the *Hebrew Student* and the birth of his eldest son. To the list of periodical publications called into existence by his enthusiasm for the dissemination of sound Christian learning must be added the *American Journal of Theology*, “edited by the Divinity Faculty of the University of Chicago,” whose first number is dated January, 1897.

The crowning achievement, however, of President Harper’s lifelong biblical activity was the organization, three years ago at a convention, the call for which was issued by the Council of Seventy of the American Institute of Sacred Literature, of the Religious Education Association. Its career has hardly begun, but it is not rash to prophesy that this heir of his loftiest ideals and his purest ambitions will yet appear, in the reckoning up of his contributions to the higher life of the American people, worthy to be ranked with the University itself.

Always in the midst of these incessant and varied labors for the furtherance of biblical learning and religious education throughout the country, Dr. Harper held steadily in mind the claims upon him of the young men and women of the University. The end of all school discipline and instruction, he was never tired of repeating, is character. From the beginning he had taken thought for the religious needs of his students, giving to the University a chaplain, establishing later the university preachership, offering official recognition and support to the religious organizations of the undergraduate body, planning Sunday-afternoon lectures on biblical themes, and

conferences for the discussion of questions relating to Christian belief and conduct.

A unique organization, to which he gave much care and thought, is the Christian Union of the University, upon whose official board its many and varied religious activities are represented by instructors and students alike. One of the memorable occasions of his last years was the conference of men and women interested in the different aspects of the religious life of the University, meeting one evening in his study to consider ways and means for the advancement in the University of practical religion. How keenly he appreciated the approval given to the new plans proposed by him, and the pledges to support them! No one who listened to his urgent appeal for co-operation could doubt that this was the matter which of all others lay nearest his heart, this the responsibility for which he held himself most strictly to account.

The final word in a story too briefly told within the limits set upon this article must be given to the great task assumed while still at Yale, and with which he was engaged during his entire University service. Whatever might be the duty claiming attention at the present moment, in the background lay the commentary upon the Minor Prophets which he had entered into contract to write; and pleasurable anticipations of a laboriously won vacation took oftenest the form of an interval of withdrawal from all University occupations and engagements to give himself wholly to his Hebrew texts. The last and longest of these retreats was the six months of the summer and autumn of 1904, spent at Williams Bay, Wis., engaged in the most congenial employment of his life. Never again was he to know days so quiet and so fruitful as these. In the goodness of God, it was permitted him to take into his hands before he died the printed volume *Amos and Hosea*. In other books, *The Trend in Higher Education* and *Religion and the Higher Life*, he had collected papers which expressed his matured conclusions upon matters which had necessarily engaged his attention; this was his contribution, wrought out through years of toil and sacrifice, not unmixed with joy, to that supremely important task of Christian scholarship—the interpretation afresh to its own generation of the ancient and imperishable oracles of God.

IN HIS STUDY

JOHN MERLIN POWIS SMITH
The University of Chicago

To see Dr. Harper in his study was to see him at his best. Shut in among his books, he was in complete harmony with his environment. Here was his haven of refuge from the cares and responsibilities of public life that sought him more and more frequently and persistently. His ability to leave all these disturbing and distracting interests on the outside of his study-door was one of the indispensable prerequisites to the accomplishment by him of so much literary and scholarly work during the later years of his life. In his study, as elsewhere, he was able to bring all of his marvelous strength to bear on the task in hand. There was no dissipation of energy on account of divided interests; all the powers of his mind were devoted for the time being to the solution of the problem, or completion of the task, he had set himself. In such work as this he took keen delight and found abiding satisfaction.

President Harper's pleasure in his scholarly pursuits may be accounted for in part as the joy felt by every normal man in the performance of his own chosen work. But it was more than this. It was the inevitable accompaniment of his purpose in all his studies. That purpose was not the attainment of learning for its own sake, but rather for the added power it furnished for the furtherance of the great constructive aims of his life. He was never the scholarly recluse, but always the apostle of learning. He never forgot his mission to teach. Consequently his scholarly labors produced results of two distinct kinds, the first being those in the realm of pure scholarship and intended for the select few who specialize in Semitic studies; the second, those intended to present the assured results of scholarly research in intelligible and attractive form to the mind of the average man. The great value and efficacy of the latter propaganda were due in no small measure to the accuracy and authority they derived from the more specialized and technical studies upon which they were

based. Dr. Harper's keen interest in this general, educational work along biblical lines is attested by the relatively large amount of time he gave out of his precious hours of study to the preparation of such works as his elementary textbooks in Hebrew, his series of "Constructive Studies," and popular articles and editorials in the *Biblical World* and its predecessors.

In undertaking a new piece of investigation, Dr. Harper brought to it an open mind. In so far as it is possible for an intelligent man, he came to his task free from any preconceived ideas regarding its outcome, determined to discover the facts and to allow them to speak for themselves. He was a zealous lover of Truth, and spared no pains necessary to find it. His zeal in this cause knew no bounds; and in this behalf toil was a pleasure, and misunderstanding and vituperation but light afflictions which were for the moment.

It was his habit to work in accordance with carefully considered plans. He made a program for each quarter's work, assigning to each day and to each hour its specific task. The same systematic, methodical spirit ruled his study hours. He invariably worked out a plan for the performance of every piece of study or writing. He analyzed his subject in advance down to the most minute detail, and decided fully upon the method of procedure. Having done this, he was able to move steadily forward, without let or hindrance, to the consummation of his efforts.

Another characteristic that facilitated the progress of his labors was his exceptional ability to utilize the products of preceding and contemporary scholars. He never wasted his time in doing over again things that had already been done satisfactorily. Nor did he believe in taking time to do things which were of such a character that they could be done for him by his co-laborers. He had the faculty of enabling his assistants to see with his eyes and to follow his methods so faithfully that the product of their co-operating minds was as much his as it was theirs, and could be utilized to the fullest advantage in the fabric of the final structure. His method, then, was first of all to get before him everything of value that had ever been said upon the subject with which he was dealing, and familiarize himself with it thoroughly. Such an inundation of other men's thoughts would drown out all originality of method and conception in the minds of most men.

But the strength of Dr. Harper's mental individuality protected him from this danger, and enabled him to assume an independent, critical attitude toward our inheritance of learning, to select from it such elements as seemed to him to accord with known facts, and on the basis of this deposit to erect his own building. Contact with the thoughts of other men did but stimulate his own creative mind to larger and richer suggestiveness. He was thus able to work and think through to his own solution of a problem unhindered and unprejudiced by the knowledge of other men's attempts to solve it. His independence and originality are evidenced also by his ability to break new ground, as, e. g., in his application of the inductive method to the study of Hebrew and its cognates, and in his attempts to reconstruct the poetical utterances of the prophets at a time when scarcely any attention had been given to the poetic structure of prophecy.

Dr. Harper possessed the patience of the scholar in an eminent degree. He would not hurry an important piece of investigation. The fact that his commentary on Amos and Hosea was fourteen years in the making is proof of this statement. It might have been published long before, had he been content to do less thorough work. But he was himself his most relentless critic. The greater part of it was worked over time and time again before he consented to consider it finished. The element of time scarcely entered into his thought. He expended time, strength, and money unstintedly upon the preparation of this his *opus magnum*. It was with him a labor of love. He worked easily and rapidly. He was able to penetrate to the heart of a problem as unerringly as if guided by instinct. His decisions were made promptly when once he was in possession of all the facts. Consequently he was able to turn out a mass of work in certain lines on short notice. But in those paths where progress is necessarily slow he was never so unwise as to be in haste. Here he applied himself with indefatigable energy and patient continuance that meant success. How a man oppressed by so many cares and interested in so many great enterprises could sit down to a lifelong task among his books and papers, and work away as calmly and steadily as though all time were at his disposal, was a constant occasion of wonder and admiration.

The study was the starting-point of most of Dr. Harper's activities.

In it he delved into the heart of things; there he learned what scholarship was; there he developed the ideals which controlled his whole life-work; and there he found recreation, refreshment, and solace amid the years of arduous toil involved in bringing those ideals to tangible realization. His hours in the study gave solidity and value to his instruction in the classroom and from the lecture platform. The scope and ideals of the University of which he was the guiding spirit are the direct outcome of his devotion to a high order of scholarship. Had he not been rooted and grounded in the wisdom and learning of the past, and in sympathy, therefore, with the noblest educational ideals of the race, who knows but that he might have given the Middle West a mere school of applied science, instead of a great university standing for the promotion of all phases of human knowledge?

His own high standards of scholarship for himself led him to expect of his colleagues work of an equally high grade. His constant pursuit of Semitic learning kept him in touch with the many other scholars comprising the various faculties of the University, rendered him sympathetic with them in their frequent sacrifices for the sake of their beloved science, made him appreciative of good scholarly work whenever he found it, and led him to do everything in his power to facilitate the progress of every piece of scientific investigation.

By tastes and training a scholar, by natural endowments qualified to attain a commanding position among the scholars of his generation, and loving and longing intensely for the life of the scholar in the quiet companionship of his books, Dr. Harper did not hesitate to sacrifice his inclinations and prospects upon the altar of a greater service to humanity when the conviction was borne in upon him that the good of the causes he held so dear was to be furthered by his exchanging the study for the office. But through his self-renunciation other men have been and will be enabled to make more and better use of their studies, and the science of Old Testament interpretation, though losing greatly through the withdrawal of so much of his time and strength, has gained a dignity and a vantage-ground, not only in a great university, but also in the entire Mississippi Valley, which it could otherwise not have attained.

IN HIS CLASSROOM

IRA MAURICE PRICE
The University of Chicago

The scholar, the administrator, and the leader was pre-eminently a teacher. Teaching was his chosen profession, and this would have been his preference, as he frequently said, if he had been obliged to choose between the presidency and a professorship in the University of Chicago. For full thirty years he most ably filled the noble office of teacher. The first four years were devoted mainly to teaching the classical languages; and the last twenty-six years, to the supreme work of his life—the teaching, the popularization, and the world-wide extension of a knowledge of Hebrew and the English Bible.

Dr. Harper combined within himself more of the best traits of the real teacher than any man we have ever seen in the classroom. In his early years in Morgan Park he drew to the Seminary and to his classroom men whom he had pertinaciously followed up with his enthusiastic and glowing visions of the future which was possible, in the pastorate or the work of teaching, for any man who would devote himself to the study of the Hebrew language. Dr. Harper's own personality won them, and gave him a large place in their hearts even before the classroom was entered.

At the first meeting in the classroom the contagious enthusiasm of the teacher seized us. It was here, as we met day after day, week after week, that we saw, with increasing delight, the attractiveness, and charm, and skill of the teacher. The intense earnestness and concentrated energy with which the work of the hour was carried on fairly electrified the class, and set every mind to thinking along the line of the lesson or discussion. Questions were put in such form, or such suggestions were made, as to arouse the mind of the dullest student, and set him to asking questions.

This inspiration, or goading to thought, was marvelously enhanced by another trait, which Dr. Harper often displayed with fine effect.

He possessed the ability to state all the arguments on two sides of a question with such fulness and fairness that at the conclusion of his summary no one present could tell on which side of the question his teacher stood. This element of strength in the classroom was often turned against him by his critics, on the ground that he was "on the fence" and noncommittal, and thereby was undermining the faith of the students. The ability to do this very thing was the best kind of evidence to his pupils that he was master of his subject; for only a fair-minded and judicial teacher could make such a presentation. It is universally conceded that this trait is grounded on a sound principle of instruction, that characterizes our great educational institutions of today. Dr. Harper did not, nor does any true teacher, teach his students *what to believe*, but *how to think*, to find their own way through the lines of argument to a rational conclusion. Such a method of procedure at first almost drowned some men who had never before been dropped into deep water and told to swim. But the exhilaration of learning how to do it, and of successfully doing it, soon won universal favor for this true pedagogical method, and for the teacher who could use it in so masterful a manner.

Dr. Harper was an exacting teacher, requiring of students the very best that they could do, and as much or more than they could do; for he always had a large surplus of assignments, lest we should run out of work. More than this, he required that the work be done in a thorough manner, even if we prepared only a small part of the assigned task. His exacting thoroughness—the first element of research—made his work both hard and easy; hard to get for the first time, but always easy to hold after it was once thoroughly mastered.

His requirement of well-prepared and thorough work came out with special emphasis when the members of his class presented papers for criticism and discussion. If the reader of any given paper had done faithful work and was himself a student of more than ordinary ability, Dr. Harper went into the criticism of his product with the sharp analytical power of a jurist. He spared no pains to reveal its every weakness and its strength, that he might thereby set before the man and the class clean, clear-cut statements of the problems under discussion, and the possibilities of their solution. This keen, critical analysis was made in the same spirit as that in which a surgeon uses a knife.

But underneath his exactions, which were often trying ones, we could always discern a tender, sympathetic heart, especially for the slow, hard-plodding student. He had no place in his classroom, or in his heart, for the lazy or poorly prepared man of ability. The difficulties of the hard-working, earnest student always appealed to him. He set himself mentally alongside such a one, and in a kind, brotherly, sympathetic manner helped him out into the light, but always did it by compelling him to do his own thinking. If such a man had presented a paper to the class that was not strong, but the very best he could produce, Dr. Harper treated him gently, and usually detained him after the dismissal of the class, for a conference, in which the genuine, large-hearted sympathy of the teacher removed all the sting from his criticisms, and sent the weak brother on his way rejoicing.

Another illustration of his sympathy often came to the surface for the student who faced great difficulties in the new views of the Old Testament. Dr. Harper's generous consideration and careful guidance have led many a man over the rocky places, and out into the full light, to a rational faith and a larger vision of the truth.

As the Hebrew professor became better acquainted with his students, and they with him, there grew up between them certain confidential relations that revealed the inner spirit of the man. This disposition or attitude led him, now and then, in the classroom to reveal little confidences concerning his own life that bore on the theme of the hour. Sometimes he would relate incidents in the life of some noted Bible scholar, or an illustration that he had seen or read, that gave added strength to the theme under treatment. At such times he so opened his heart and mind to his students that they felt that he was one of them, that he was a comrade rather than their master at the desk; and such he was at heart. Such good fellowship, such confidential relations, revealed more clearly than ever before the deep reverence which underlay all his work. Even the keenest analysis and the most critical treatment of a book or chapter were based on a deep-seated and tender reverence for God's Word.

Dr. Harper's analytical power, and his keen appreciation of the difficulties of the students, seem to have led him to make the most careful preparation in advance. Every theme for study was minutely analyzed, almost to single-line statements, and made so plain that it

could not be misunderstood. Such outlines and analyses, provided with bibliographies, were distributed in his classes and made the basis of subsequent work.

These powers, with his inexhaustible energy, and large comprehension of the needs of the times, drove him to inaugurate, with two students in the summer of 1880, six in the winter holidays of 1880-81, a system of Hebrew summer schools. Simultaneously therewith he established, through his carefully prepared analyses and directions, a scheme of teaching Hebrew by correspondence. In the summer schools his principle of concentration on one theme for a long period of time proved its practicability, and gave the teacher and his schools a highly deserved success. In the correspondence schools careful analyses, explicit directions, and scrupulous care in conducting the work gave this plan a permanent place in Dr. Harper's early teaching schemes.

The teacher of Hebrew at Morgan Park within five years became the teacher of pupils in Hebrew, not simply in America, but in Europe, Asia, Africa, and the isles of the sea. His incomparable combination of the traits of the true teacher, exercised in so many places and over so many men, has made him the pedagogical father of a large number of the teachers of Hebrew, and of many who are filling chairs in other departments, both in America and in foreign lands.

As a lecturer, especially on biblical themes, Dr. Harper won a brilliant place. His teaching qualities expanded and made him, in a true sense, a platform teacher. He took the driest themes, such as the Minor Prophets, and made them live again, and deliver their sermons to his audiences. In his every utterance, in the statement of his propositions, in the marshaling and cogency of his arguments, and in the self-evident truth of his conclusions, he was always the teacher. Underneath and permeating all his sterling qualities as a scholar, administrator, and leader of men, was the genuine teacher.

IN THE FIELD OF SEMITIC SCHOLARSHIP

EMIL G. HIRSCH
The University of Chicago

The renaissance of Hebrew studies in America is due to the labors, the zeal, and the enthusiasm of Dr. Harper, and to the original method introduced by him. His name will be remembered by the side of the great European Christian scholars who unsealed for the children of the West the books of eastern Judaism. That roll of honor mentions Jerome, Reuchlin, the Buxdorfs, Gesenius, Ewald. Of this company the influence of none was more stimulating or extended to greater lengths than that of the departed head of the Semitic Department of the University of Chicago. Today every university on this continent recognizes the academic citizenship of Semitic philology and literature. A quarter of a century ago this was not the case. Some attention was indeed paid in the theological seminaries to the dialects in which the Old Testament was written. But even there the harvest was exceedingly meager. It was left for Dr. Harper to emancipate these studies from the thraldom of obsolete methods. It was he who succeeded in vitalizing Hebrew grammar and vocabulary, and thus breathed the prophetic spirit upon what had been hopelessly regarded as dry bones of phonology and accidente. With the intuition that always characterizes original genius, he recognized that the distinction made between dead and living tongues was artificial. To learn Hebrew the children of this generation should be led along no other paths than they trod who acquired familiarity with its forms and phraseology by intercourse with parents and neighbors that spoke it. The inductive method, in other words, he applied to the instruction in the idiom in which the great sages and singers, the prophets and lawgivers, of Israel cloaked their message and expressed their thought. Literature took the place of the audible word. Grammar was learned in connection with the sentences recording the Hebrew conception of creation. In this wise the organic unity of

the letter and the spirit was made apparent. The deadening suspicion that the vital element had departed from the biblical chapters was lifted. Creation took the place of imitation. The words of the singers and teachers of ancient Israel took on the robustness of life. The student's soul felt their quickening breath even while learning to stammer the syllables ministering to the thought.

Hebrew syntax had been a field almost entirely neglected. Few were they who had ventured to approach it. In the syntactical structure of a language, more than in its formal architecture, comes to light the trend of mind of the people speaking it. Dr. Harper was among the few that understood this. He was the pioneer that blazed the path for others in this region. To his memory both Jew and non-Jew owe the greatest debt of gratitude. Jews certainly had not ceased cultivating acquaintance with the idioms of their sacred writings; but, somewhat impatient of the slower step of the grammarians, they had attempted to fly when they should have walked. Grammar was not to their taste. Though in mediæval times the pathfinders in Hebrew grammar were of their faith, the modern Jewish scholars relied upon their *Sprachgefühl*—their linguistic intuition—too boldly. The result was that many of the niceties of Hebrew expression escaped their quick eye. Even in Jewish circles the work of Dr. Harper, in his textbooks in Hebrew, has brought about a better understanding. Every line of Dr. Harper's various elementary guidebooks, as the Germans would call them, throbs with the quickening spirit of the trained and inspired, the thoughtful and philosophic, teacher. That Old Testament studies have attained new dignity in this nation is the fruitage of the work done by Dr. Harper in his classes and, for the larger number of students that had to forego the rare privilege of sitting at his feet, in his grammatical and lexicographical publications.

But grammar and vocabulary were only means to an end. The understanding of the genius of Israel, of her contributions to the world's culture, and of her civilization, was the ultimate purpose of even these preliminary efforts to master the accidence and syntax of Old Testament Hebrew. To a certain extent Dr. Harper had to be the intermediary between critical Germany and conservative America. Strange misconceptions prevailed in American churches concerning the method and the aims underlying the new views on Old

Testament authorship and composition that had filtered through various channels more or less inadequate and incompetent. Alarm was felt that religion was in danger. It was time that the real factors of the problems be made accessible. And to this task Dr. Harper devoted his rare powers of analysis and presentation, with the zeal of the consecrated priest. His summary of pentateuchal analysis in the earlier numbers of *Hebraica* deserves to be crowned as one of the few productions to which it is given to direct into new lines the thoughts and convictions of a generation. After this series of essays had appeared, none could arrogate to himself the right to speak in terms of sneering intolerance about the method and ambition of the "higher critics." Far from depriving Israel's literature of worth and dignity, Dr. Harper's calm and reverent survey of the field showed higher criticism to be bringing out most clearly the intimate relation of the biblical books to the genius of the people, the history of the people, the inner life of the tribes destined in the economy of Providence to be so guided as to become through their own experience exponential of the eternal principles of justice and righteousness underlying the universe. Not one jot or tittle of the law was abrogated, as far as it held truth. On the contrary, every atom of truth was given a new setting, which allowed of its being grasped in a deeper sense than before. Not the Bible was reconstructed, but the opinions advanced concerning it by uncritical ages.

Dr. Harper, however, was not a mere transmitter of the views of others. Valuable beyond expression though these labors were, undertaken with a view of familiarizing thinking minds with the results of criticism applied to biblical literature, they are eclipsed by his own contributions of original weight. One may say that the *Commentary on Amos and Hosea* is the fruit of his whole life. It has made a whole library of introductions and separate interpretations unnecessary. His views on the history of literary prophetism mark a new step forward in this department of critical investigation. American Semitic scholarship may point to this volume as its own credentials to recognition in the Areopagus of Semitic science.

That he never lost sight of the practical application of the established results of scholarship in the work of the religious schools is

demonstrated by his two books contributed to the series of "Constructive Bible Studies." The master-hand is easily seen in these. Fulness of literary reference and methodic grasp of the details are joined to logical distribution of the material and pedagogical division into chapters and paragraphs—virtues which render these manuals remarkable, both for content and arrangement, among the best handbooks as yet devised.

The Bible often refers to the effect of rain on dry land. Dr. Harper's life and influence have in very truth been like a quickening shower. Where deserts used to pout, he awakened smiling fields. The barren waste has become a Carmel, a plowed and fruitful slope.



Sincerely Yours
William W. Harper
Feb 20th 1905

PICTURE TAKEN AT LAKE GENEVA, WIS., SUMMER, 1904

AS AN OLD TESTAMENT INTERPRETER

PROFESSOR GEORGE ADAM SMITH, D.D.
Glasgow, Scotland

President Harper was so very much more than an author that his literary work is in danger of being cast into the shade by his other high and towering achievements. Indeed, it was a matter of surprise to all who watched his absorption in practical affairs, and who knew the thoroughness with which he labored at the details of business, that he found any time at all for literary work. And one must confess that the publication of his *Commentary on Amos and Hosea*, which of all his literary works was the ripest result of his scholarship and may be taken as representative of his authorship, was awaited by his friends with some anxiety lest his undoubted ability to produce a great work in his own subject should be found to have been seriously handicapped by the heavy weights he was carrying in so many other enterprises. Since 1891 the responsibilities he assumed were vast: he had to build a great university from the foundation, and to start as a pioneer of education in several new directions; he had the care of great finances, and the trouble of innumerable personal relations of a more or less delicate character; and as his work grew, he had to do it in the eye, not only of one of the largest and keenest commercial communities of our time, but of the whole American nation. Yet our anxieties were groundless. His book, when it appeared, was recognized by scholars as an adequate and exhaustive piece of work—one of the very best commentaries of modern times, with no signs of haste or starvation about it; as learned as it was sane, as thorough in detail as it was balanced in arrangement, as restlessly vigilant to all the innumerable questions which a century of controversy has raised about its subject as it was steady and clear in its grasp and vision of the whole.

On reading the *Commentary* for the second time—"commentary" is an inadequate name for it, it is a history as well—I am impressed with the fact that the very things which raised the anxiety of some

observers, and which in a smaller man would certainly have imperilled the interests of his literary work, have been themselves the secrets of its achievement. Dr. Harper has succeeded as an author upon just the same virile qualities which have won him fame in other and very different fields. His book is strenuous with these qualities, and one can see here all his busy practical occupations; the discipline and experience he so bravely won among them, so far from disabling him in its performance, have braced and trained him for its fulfilment.

His practical work was virtually that of a great architect; and its success proves him to have possessed the genius and strength of such a character. In addition to his power of vision, of foreshadowing a large and beautiful result in his imagination, and to his power of interpreting the generally inarticulate instinct of the popular mind of his day, an architect is great through a thorough apprenticeship in the technical details of his craft; through his appreciation of the other crafts that are contributory to his own; through his business capacities (in this differing from other artists); through his intelligence of the needs of the very different interests and occupations in life for which his art is to provide a habitation, atmosphere, and inspiration; through his ability to work with men of all ranks in the social hierarchy; through his sympathy with points of view utterly different from his own, his patience in listening to all varieties of opinion, and his power to bring the short and narrow designs of the many and the partial into line with his own long views and comprehension of the whole. In his social and educational organizations Dr. Harper evinced all these qualities. He was a great architect. By a long apprenticeship he had mastered, in a wonderful way, the work of a teacher. Yet while expert in what is sometimes supposed, though falsely, to be one of the narrowest of subjects, he had not only mastered the departments of scholarship contributory to it, but evinced a sympathy with, and a comprehension of, the requirements and the methods of every other department of university life; and he had, still more widely, an intelligence of the popular instincts and necessities of his time. There is evidence in his lectures, collected under the title of *The Trend in Higher Education*, that for this broad outlook and sympathy he had found the inspiration in the very heart of his own subject. The Old Testament is in touch with so many forms of

life; it offers to the intellect so many issues and sympathies. And it does not require Dr. Harper's explicit acknowledgment of his debt especially to those great teachers and publicists, the prophets and the wise men of Israel, to let us see how much he owed to the literature, which formed his immediate professional duty, of his quick instinct and wide comprehension of the intellectual life and the popular needs of his own day. In his exposition of what education should be he shows just that combination, which is found, say, in the books of Deuteronomy and Proverbs, of high spiritual ideals with democratic sympathies and care for the interests of the multitude. And to these he added the prophets' own power of confident vision of great and splendid results for the nation which worked for such ideals and responsibilities.

To return to the *Commentary*: it also impresses itself upon one as the product of the equipment, the experience, and the genius of a great architect. I do not need to speak of the mastery of technical detail which distinguishes it. Dr. Harper was a thorough Hebrew scholar; and as he was also a finished and ardent teacher, it goes without saying that the technical detail is always expressed and enforced with clearness and point. There is also full command of the higher critical, historical, and religious questions. None of these have escaped him; and in stating them he does a justice that is unusual to workers in the same field. The arguments on all sides are fairly and exhaustively stated. Where views have to be condemned or pruned, this is done without prejudice or personal feeling. The moral tone of the book is, therefore, exceedingly high, and keeps the intellectual atmosphere clear and cool. Equally conspicuous are the construction and proportion of the whole. It would be difficult to find anything overdone or top-heavy. There is no strain or warp in the architecture; no eccentricity either in the main or the tributary lines of it. Dr. Harper never seeks after novel effects, nor pants to outrace other scholars and occupy a more advanced position than any of them has yet reached. Nor does he fall into the opposite vice; for while his survey of the literature of his subject is vast, and he marshals his predecessors' opinions in great numbers upon every question, his genius for organizing has enabled him to do this without weariness or confusion to his reader. He avoids needless controversy; and extreme or inaccurate opinions, after being

fairly stated, fall away through the reasonable expression of the correct views.

One cannot read his general introduction to the volume, with its history of the prophetic movement up to Amos, without great admiration. Very few points have been missed; and the clearness, candor, and justice of the whole are as conspicuous as its wealth of detail and comprehensiveness.

But the whole book is at once a thesaurus of the present science of its subject, and a trustworthy judgment upon this. It will long endure as the standard work in the English language upon Amos and Hosea; and one hopes that its lamented author has been able to leave behind him part at least of the continuation through other prophets.

possible that such a journal could be a financial success; but whenever a deficit came, President Harper in some way raised money to meet the printer's bills. The policy of the magazine was progressive, but cautious. It shared in Dr. Harper's developing confidence in the trustworthiness of critical methods, but far more than that breathed his enthusiasm and simple, unphilosophical religious faith. Its early volumes possessed a large unity. The editors were endeavoring to accomplish a single end, and that permitted no dissipation of energies. To get people to study the Bible by historical methods, and to build up in their hearts a religious faith born of biblical study, was task enough for the young pioneers. Except by a study of the style, it is now impossible to tell just which paragraphs were from President Harper and which from someone else; but his spirit runs throughout the volumes. For he displayed during these years the same capacity, which bore such fruit in his administrative career, to enlist and unify the co-operation of men in any way in sympathy with himself. These volumes show further his singularly constructive and irenic temper of mind. Forced, in the very nature of the case, to arouse opposition, he devoted himself to the work of reassuring and inspiring faith. He would never allow anything like personality or religious controversy on the pages of any journal with which he had to do. He recognized the assistance which archaeology can render criticism, and during these years, as later, he constantly published material which would present in popular form the results of excavation. And in the last two or three years of his life he was able to gratify his ambitions, not only to conduct independent excavations, both in Babylonia and in Egypt, but to make this journal the organ of such expeditions.

I did not know him during these early years, and so can speak personally only of his later period, subsequent to 1894. By that time he was already President of the University, and of necessity was forced to relinquish to other hands a large amount of editorial responsibility. But in the case of the *Biblical World* and of *Hebraica* he still was editor in fact as well as in name. During the early years of the University he wrote a good proportion of the editorial matter, and, what was more, exercised a very close supervision of the general policy and plans of the publication. For a number of years it was

customary for him to hold an annual meeting of his associate editors for the purpose of electing a secretary-editor, and outlining the general policy of the magazine for the coming year. All of us who ever attended these annual conferences look back upon them with sad pleasure. It was not the President of the University who then sat at the head of the table, but the enthusiastic popularizer of biblical literature, a man possessed of a born editor's insight.

He knew his public as no one of us did. Anyone who cares to make the investigation can recognize easily the four great transitions in his editorial policy. First he was a Hebraist; then he was a student of the Bible; then he was a student of all sacred literature; and then, just at the moment when the world of education began seriously to take notice of the possibility of religious education, he made the *Biblical World* an organ for teaching as well as for study. How great his influence in each of these four phases was, is obvious to everybody, and it is easy to see that they had their counterpart in the shifting of interest in the religious world. And each change of policy originated with him.

He had to educate some of us—and, as it appears now in retrospect, with great patience and not without difficulty—into sharing his point of view as to the true policy for the journal. Here again George S. Goodspeed was an indispensable ally, for during the opening years of the University he bore the brunt of the routine work on the journal. He was so thoroughly in sympathy with President Harper as never to miss the point of his chief's policy. Subsequent to 1895, as the pressure of administrative duties increased, President Harper's work can be said to have varied between general direction of the editorial policy and detailed oversight. As a general rule, he planned or approved the contents of each number, although he was always ready to give his secretary-editor considerable freedom in determining details. As his associates came to realize his point of view, he trusted them generously, though never relinquishing in the slightest degree final responsibility. His relations with the journals, even after their number had been increased by the founding, at his initiative, of the *American Journal of Theology*, never became perfunctory. In the very last weeks of his life he held conferences with his associates to discuss matters of editorial policy, and only a

short time before his death he suggested an elaborate symposium on Maeterlinck's article on "Immortality."

Nor was his interest limited to such general matters. Till failing health prevented it, he not only gave the final word as to what should go into each number, but always expected also to approve the final page-proofs. He was a purist in style, and would edit manuscripts at certain points with rigor. As we look back over the now rapidly accumulating volumes of the *Biblical World*, the *American Journal of Semitic Languages*, and the *American Journal of Theology*, it is possible to see innumerable evidences of his editorial care. Any one of us who has had to do with him in his editorial capacity will be prompt to admit that those numbers with which he had most to do, and those volumes whose policies he planned most in detail, are the best which have been published.

His fertility of suggestion and the precision with which he forecast tendencies in the religious field were amazing. The rest of us co-operated, and as far as possible carried out his plans; but his editorial conferences with the secretary-editor or with the board of editors were frequent. For years he devoted a portion of one day in every week to editorial conferences. I suppose that his little red notebook, devoted to his editorial duties, contains enough plans never put into effect to give distinction and vigor to half a dozen religious publications. In these conferences a man saw Dr. Harper's real self. Those of us who came in contact with him in other relations will be the first to admit that he was as much our superior in matters of articles, and even type and cover-page, as he was in matters of university policy and organization. Every man of us counts this intimacy which he there gave us as the choicest in our memory.

But President Harper was not content with this peculiarly biblical editorial work. For years he cherished an increasing ambition to found a religious publication on broader lines. In 1903 he interested a number of men of means in such a publication, and as a result there was established a weekly publication of general character, called *Christendom*. The career of that journal was too short to be even checkered, but his heart was wrapped up in it, and its disappearance was a bitter disappointment. He was the chairman of its editorial committee, and remained in the same position in the case of *The*

World To-Day, with which it was merged. His failing health, however, never permitted him to take as large a share in the editorial publication as he had hoped. But even here he showed the capacity of the born editor, and I shall never forget the few but intense hours we spent together in discussing the policy, and even minute matters, of the two publications.

Of the great work which President Harper performed in the founding of journals outside the field of his own study there is no adequate space to speak. The experience which he had in the *Hebrew Student* and its companion, *Hebraica*, led him, when he became President of the University, to feel the importance of such journals to every department of instruction and investigation, and to include them in his first preliminary plans for the organization of the University. The result appears in the long list of special journals published by the University Press, each of which owes its existence, not only to the zeal of the representatives of those departments, but to the President's encouragement and support.

In the long perspective of his life Dr. Harper's editorial work does not bulk as large as his work as a scholar, a teacher, and a creator of an institution and of policy; but any one of us who knew him in his editorial capacity will readily admit that he had the making in him of one of the world's great editors. As it stands, there are men throughout the country who owe more to him in this capacity than in any other, and among the monuments he has left I am sure few will be more lasting than the three journals of which he was both founder and editor.

IN THE POPULARIZATION OF BIBLE STUDY

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To those interested in religious study and religious work President Harper was chiefly known by his activity in promoting the historical study of the Bible. For a period of twenty-five years he devoted himself with great enthusiasm and unceasing labor to popularizing the knowledge of the Bible which had been acquired by scholars during the nineteenth century. He wished all to have the intimate acquaintance with and love for the Bible which he had himself found in his professional study. That was a worthy ambition, and in a large measure he saw its realization.

President Harper began this popular Bible work in the year 1881, at the age of twenty-five, two years after he became professor of Hebrew in the Baptist Theological Seminary at Morgan Park, Ill. Here he was teaching Hebrew to seminary classes, but he saw an opportunity and felt an impulse to arouse the ministers of Chicago, and of the country at large, to a renewed study of Hebrew and the Old Testament. He organized clubs of ministers for this purpose, he conducted summer schools at several centers, and he prepared correspondence courses for Hebrew instruction. His enthusiasm was contagious. A kind of Hebrew revival took place in the theological seminaries, among the professors as well as among the students; and the ministers of many churches, denominations, and states were stirred to vigorous linguistic and historical study of the Bible.

Then the popular work grew in his hands. Public interest increased. There arose a demand for similar means of studying the New Testament in Greek, and later for the study of the English Bible. Correspondence courses were prepared in these subjects also, summer schools were multiplied, a monthly journal to lead the movement was established. In ten years' time President Harper was the recognized leader in America of scholarly Bible study among the people. Nor

did his entrance upon the presidency of the University of Chicago in 1891 turn him aside from this popular work to which he was ardently devoted. On the contrary, he continued his interest and his activities in this direction, developing the various organizations, publications, and methods by which the work was being done. No duty seemed to the President more attractive, more promising, or more imperative. Into this work he poured many thousands of dollars from his own annual income, together with generous contributions from friends of Bible study who caught from him the vision and enthusiasm for advancing God's kingdom in this noble way.

From the beginning in 1881, throughout the twenty-five years until his death, this extension among the people of a knowledge and appreciation of the Bible was carried on in addition to his extraordinary labors as an Old Testament scholar and teacher, first as professor of Hebrew in the Baptist Theological Seminary at Morgan Park, Ill., for the years 1879-86, then as professor of Semitic languages and (after 1889) of biblical literature in Yale University for the years 1886-91, and finally as professor and head of the department of Semitic languages and literatures in the University of Chicago, in conjunction with the presidency. During the past fifteen years President Harper accomplished the work of three average men. His active mind, his inexhaustible enthusiasm, his absolute devotion to high ideals and gigantic tasks, his tireless energy, and his extraordinary physical strength, enabled him to achieve great results in scholarship, in administration, and as a popular leader.

It is interesting to follow the development of the organization which President Harper constructed for promoting Bible study among the people. The foundation was laid in the Institute of Hebrew, which he started in February, 1881, with the support of many of America's best Hebrew scholars and teachers. By the end of its first year the Institute of Hebrew had correspondence students in forty-four states and territories, and in eight foreign countries. In the succeeding years many hundreds of ministers and students reviewed or acquired Hebrew under his direction. By 1889 the need for correspondence courses in the Greek New Testament and the English Bible, as well as for other methods of popularizing Bible study in addition to the correspondence instruction, led to a reorganization of the Institute of Hebrew under a

more comprehensive name, the American Institute of Sacred Literature. Professor Harper was elected principal of the Institute. The official statement of its purpose read: "To promote the philological, literary, historical, and exegetical study of the Scriptures by means of such instrumentalities as may be found practicable."

The next stage of development in this organization was reached in 1895, when the board of directors was merged into a larger body called the Council of Seventy, the active members of which were teachers of the Bible in seminaries, colleges, and universities throughout the country, and the associate members were ministers and religious workers of many denominations and lines of activity. To this Council was assigned the direction of the work of the American Institute of Sacred Literature, President Harper continuing as principal. The Council of Seventy set forth the following declaration of principles: "The Council does not stand for any theory of interpretation, or school of criticism, or denomination; but for a definite endeavor to promote the knowledge of the Word of God as interpreted in the best light of today. From this point of view also the contributions of other religious literatures are sought by the Council, that through the study of these literatures the teachings of the Scriptures may be more clearly understood. The Council is organized on the basis of a belief that the Bible is a unique revelation from God, and it strives in a constructive spirit to investigate the teachings of the Bible and to extend its influence among the people. While, therefore, a large liberty is allowed to the individual teacher, the position occupied by the Council is altogether evangelical."

The American Institute of Sacred Literature survives its founder, and will continue its work. The only change necessitated by President Harper's death (and effected by himself last July) was the union of the Institute with the University Extension Division of the University of Chicago, in order to guarantee its financial support and to give it the added strength of affiliation with a regular educational institution. The chairman of the executive committee now in charge is Professor Ernest D. Burton, head of the New Testament department in the University of Chicago.

The financial history of this organization, if fully written, would be of interest. Beginning without capital, the Institute has been

sustained for twenty-five years by the income from its students, supplemented by the gifts of those who have appreciated its work. Among these President Harper himself was always the largest contributor. Urged at times by his friends to lighten his heavy load of responsibility by discontinuing the Institute, he answered that he could almost as easily think of sacrificing one of his children. One of the President's unfulfilled hopes was that the Institute might be amply endowed, and thus the perpetuity of its work secured. Yet the sensitiveness arising from his official relation to the University, and his more personal relation to the Institute as its founder, kept him from raising or accepting large sums of money for the latter. In one notable instance he declined, for the reason just named, an amount that would have constituted for the Institute an adequate and permanent endowment.

The last stage in the development of the popular Bible study movement took form in a new, distinct organization named the Religious Education Association. It was founded by an important convention for religious and moral education held at Chicago in February, 1903, and attended by eminent representatives of the churches, the schools and colleges, the religious press, the Y. M. C. A., and many other institutions and agencies for religion and education throughout the United States and Canada. The first president of the Association was Dean Frank K. Sanders, of Yale University. President Harper, whose ideals, organizing genius, energy, and influence had created this great composite and complex organization, became chairman of the Executive Board, and continued in this office until his death. What the Association has accomplished for religious and moral education during the three years of its activity is chiefly the product of President Harper's remarkable visions, labors, and leadership.

Another line of popular work which President Harper built up was that of Bible teaching through lectures delivered in institutions for general education, at local institutes held specifically for this purpose in many cities, at summer schools wholly or partly conducted for this purpose in many parts of the country, and other similar opportunities. This kind of work was in a sense the extension of divinity school instruction to the people at large. Dr. Harper himself, while professor at Yale University, gave weekly Bible lectures at Vassar

College for a period of two years; at another time he carried on a similar course at Wellesley College. He lectured also in many cities, arousing interest in and enthusiasm for Bible study. For many years he devoted his summers to teaching the Bible at summer schools arranged under his direction, and at Chautauqua assemblies. His striking success in this work led to his appointment in 1885 as principal of the Chautauqua College of Liberal Arts, and six years later as principal of the entire Chautauqua System, an office which he retained until 1898. It was an uncounted multitude of persons, many of them already leaders in Bible study and religious work, who made President Harper's acquaintance during those Chautauqua summers, imbibed his learning, caught his ardor, and went forth to imitate his energy and devotion to the Bible. Some who knew him in those Yale and Chautauqua years think they were the happiest of his life.

Further, the regular institutions of school and church were led by President Harper to see a new ideal and to feel a new impulse for Bible study. Many of the best colleges of America, one after another, established chairs of biblical instruction for undergraduates, as a part of the general training afforded by their curricula. It became recognized that the general student, as well as the professional theological student, was entitled to, and should receive, good college instruction in the history, literature, and teaching of both Old and New Testaments. President Harper projected a series of textbooks for the study of the Bible in colleges, and himself prepared two valuable volumes of the series, *Constructive Studies in the Priestly Element in the Old Testament* (third edition, 1905), and *Constructive Studies in the Prophetic Element in the Old Testament* (1905).

The Sunday school, too, received much attention in his thought and work. He clearly saw the important place that it occupies in the religious and moral education of the child, and the vital need of the child for an early acquaintance with the Bible, that its ideas, its examples, its inspiration may become an essential factor in the personal development. He accomplished much toward bringing about a better knowledge of the Bible on the part of Sunday-school teachers, and better Bible study on the part of the children. For the Sunday school also he began the publication of a series of textbooks, several volumes of which have already appeared. He was for nine years

superintendent of the Hyde Park Baptist Sunday School, in the vicinity of the University of Chicago, and led in working out practically some of the difficult problems of a regular Sunday-school curriculum and of the reconstruction of methods necessitated by a higher Sunday-school ideal. The plans of the Religious Education Association in regard to Sunday-school improvement and progress were expressive of his ideas and purposes in this direction. It was one of President Harper's cherished but unfulfilled projects to establish in connection with the University, as a part of its School of Education, a "model" Sunday school for experiment in realizing the best ideas for this vital educational institution of the church.

The Divinity School of the University of Chicago, and indirectly many other theological seminaries, felt the inspiration and force of President Harper's clear, far-sighted, and incisive thinking upon the subject of the instruction and training of young men for the ministry. He loved the Bible, the young men, and the people to whom they were to minister. To bring young men to understand and appreciate the Bible was his first aim; his second was to prepare the young men to bring the people to know and love and live the Bible.

Finally, all these lines of popular religious work were reinforced, guided, and inspired by President Harper's monthly publication, the *Biblical World*. This magazine had grown up with him, and was one of his chief joys. It has been the most constant and the most complete exponent of his whole soul and his whole career. The year 1882 saw its beginning as a thin little quarto paper called the *Hebrew Student*, designed to aid in the campaign for Hebrew study he then had in progress. The next year it became a monthly, the number of its pages was increased, and it was rechristened the *Old Testament Student*. Thenceforth it contained editorials, articles, and studies, not only upon the language of the Old Testament, but upon its history, literature, and teaching as well. Six years later, in 1888, the magazine had again outgrown its size and its name. The movement for Bible study among the people had become widespread and influential. The New Testament could no longer be absent from the periodical that was voicing the ideas and principles of this movement. The periodical was once more enlarged, and its name again changed, becoming the *Old and New Testament Student*. The editorials, articles, studies,

and book reviews now dealt with the whole Bible. The circulation increased, and the *Student* accomplished great things in theological seminaries, colleges, Bible classes, Sunday schools, the pastor's study, and the home. The editor's name was known and his influence felt in religious circles everywhere. His scholarship and his enthusiastic activity for better Bible study assisted to make a new era in the progress of religious education.

One further stage in the development of this magazine was reached in 1893. At that time it was adopted into the system of periodical publications inaugurated by the University of Chicago as a part of its educational work. President Harper then found for it the name which for thirteen years it has borne, the *Biblical World*. Until his death he continued to direct its policy. As it had been the special recipient of his thought and labor since he founded it in 1882, so it continued to receive his guidance, express his spirit, announce his plans, and publish the fruits of his studies. In the advance made during the last twenty-five years in popular Bible study, and indeed in the historical interpretation of the Bible by professional scholars in America, the work done by President Harper through the *Biblical World* has been no small factor. What man of the present generation has seen more clearly and more effectively than he the truth, the glory, the usefulness, and the power of the Bible? Who among us has done as much as he to make the Bible a living book? Who has more truly exalted the Bible in the thoughts and hearts of his fellow-men? He subjected his life to the truth and the leading of the Bible, he devoted his life to teaching the Bible to others. What he gave in so many ways to the world was his own grasp and appreciation of God as he revealed himself in the Bible. President Harper's supreme purpose in all his work was to inspire others to commit their lives, as he had committed his life, to the love and will of God—the God of Moses, of Samuel, of Amos, and of Isaiah, the God supremely revealed in Jesus Christ.

AS UNIVERSITY PRESIDENT

ALBION W. SMALL
The University of Chicago

One might go far astray in attempting to generalize Dr. Harper as "the university president." Pioneer work of creating out of nothing an institution with an individuality of its own is not the normal function of university presidents. Unless we assume the contrary, it would evidently be jumping at conclusions to treat Dr. Harper's career as typical, or even as decisive about the sort of administrator he would be under ordinary circumstances. What we know is the way in which he did his work as maker of the University of Chicago. His associates often amused themselves with speculations about the manner of man he might have been at the head of an institution of the conventional sort. In such a situation his activities would necessarily have been so otherwise adjusted that they might have given him a quite different reputation. The man would have been the same, but his tasks would have called for exercise of other modulations of qualities.

It is one thing to administer and to develop an established organization. It is a radically different thing to evolve and to pursue a program for a unique purpose. If that purpose is broad and deep and prescient, to realize it will require, not merely conservation, but construction; not merely co-ordination, but creation; not merely respect for precedent, but originality to supersede precedents and find substitutes for them.

The basis of Dr. Harper's work as President was a daring analysis of the whole social situation in the United States. That analysis did not go into all the particulars which would interest the sociologists. It went far enough to justify in Dr. Harper's mind precise convictions about some of the demands upon education that are implicit in American democracy.

Most men tend either so to venerate the past that they are not free, or so to disregard the past that they are not sane. Dr. Harper

had a respect for the past that often seemed to verge upon ritualism. At the same time his insight into the provisional character of men's achievements prompted an independence of the past frequently branded as iconoclasm. The resultant of these two factors of his character was, on the one hand, indomitable confidence that great things to do are always directly ahead, and, on the other hand, that the way to do them is by using the experience of the past.

Dr. Harper's analysis of American conditions determined the main plank of his working platform; namely, that more and better education is the primary condition of progressive democracy. Accordingly the central ambition of his life was to do everything in his power to make the educational element in our institutions adequate to the needs of our situation. The ambition did not take this general form until the problem of the presidency confronted him as a practical question. The ambition did not cease to grow strong and clear and high until his thoughts dismissed the interests of this world a few days before his death.

Without tracing the influence of his apprentice years as student and teacher of Semitics, it is easy to define the cardinal aim which shaped his work at Chicago. His imagination had pictured the most important contribution that could be made to American education—a university which should be distinctive in its combination and emphasis of three things. The first was investigation. Every important subject within the possible realm of knowledge should be regarded as a field for research, so far as it presented scientific problems. Not least among the problems which the University should investigate was itself. It should never so far take itself for granted as to presume that its methods were final. Education, from nursery to laboratory, should be treated as a perpetual experiment, and methods should be changed to meet either new conditions or better insight into the conditions. The second trait of the University should be its active ambition for human service. Knowledge for general use, not for the culture of scholars, was the ideal. Scholarship should be promoted as zealously as though it were an end unto itself, but the final appraisal of scholarship should be, not its prestige with scholars, but its value to human life. The University should be, not a retreat from the world, but a base of operations in the world. The third

distinctive trait should be accessibility. The University should have more ways of entrance than older institutions had provided, and it should have more direct channels of communicating the best it could give to the world. Besides attempting to reach these special ends, it should do its share of the conventional work of imparting knowledge by the best methods that had been discovered.

Dr. Harper neither believed nor desired that the University of his ideal should maintain a perpetual monopoly of its merits. He saw that American education was deficient in the particulars which his ideal emphasized. He believed that the most immediate means of correcting the defects would be to prove the feasibility of improvement in a concrete case. He had no doubt that success by a single university in showing a better way would presently affect the policy of all other universities. To what extent this forecast has already been justified, a member of the University of Chicago may not venture to judge.

Not least significant among the results of Dr. Harper's preliminary survey of social conditions was his conclusion about the desirable location of the path-breaking University. For several years a plan to plant a new university in an eastern city had been under consideration. Men of accredited wisdom and large influence had shared in shaping the project. There were encouraging grounds for hope that sufficient money could be obtained. Presently it became necessary for Dr. Harper to express his opinion about the scheme. At this point his study of American tendencies registered a strategic judgment. It involved a complicated and costly moral struggle, threatening interruption and perhaps loss of valued friendships, to have the courage of his convictions. It was even possible that difference of opinion might altogether divert from education the endowments that were in prospect. In spite of personal preferences, however, and in defiance of inveterate prejudice that dignified American leadership must center in the East, Dr. Harper reached the conclusion that the most promising place for a dynamic movement in education was the Middle West. There are good reasons for the belief that this proved to be the crucial test of Dr. Harper's fitness to be put in charge of a great educational enterprise.

In recent years we have become familiar with reflections upon the merits and demerits of the administrative type that is supposed to have

supplanted the scholarly type in university presidencies. The delicacy of our refinement and the nicety of our discrimination are reflected in the current phrase "the educational boss." Both explicitly and by implication Dr. Harper has been designated, oftener than any other man, as a fair specimen of the type. So far as the facts in his case affect the general question, the type is radically misunderstood, and the epithets used to deprecate it are ignorantly misapplied. Dr. Harper was essentially the leader in an expanding educational experiment. He was the organizer and foremost observer in a co-operative scientific investigation. His work as commissary general for the enterprise was always rated by himself, and was always in fact, subordinate and incidental to the controlling scholarly purpose to increase knowledge in order to enrich life. Instead of displaying the spirit of a despot, he was the most zealous and docile learner in the whole organization. He was not merely tolerant of other views than his own, but he never assumed the responsibility of a decision about a question of University interests, from the appointment of a docent to the organization of a professional school, without attempting to exhaust the evidence from every source that could shed light upon the problem. When the story of Dr. Harper's life is told in detail, the facts not merely about his departmental scholarship, but about his whole administrative career, will have to be arranged around this central proposition: His personality was a consistent reflection of the faith, "The truth shall make you free." From first to last, in spirit and in practice, his central allegiance was to the service of truth.

IN ASSOCIATION WITH HIS COLLEAGUES

ERNEST D. BURTON
The University of Chicago

President Harper was by nature and training a leader. Few men of his generation have possessed in larger measure than he those qualities which mark one as made for captaincy, and which make other men willing and glad to enlist under his leadership. But his leadership was always genial, never magisterial. Men followed him instinctively and from preference, not under compulsion. He understood men, he appreciated what was best in them, he loved companionship; his horizon was broad, and his insight keen; he was hopeful, courageous to the point of daring, persistent and self-sacrificing. Withal he was intensely human. His best friends and warmest admirers recognized his faults. But they were the faults of a strong man, fighting a strenuous battle in an imperfect world. None of them was the fault of a weakling, and none of them sprang from self-seeking. In all his ambitions he never intentionally injured another, sought always those things that were helpful to others.

Dr. Harper was eminently a companionable man. He loved his fellows, and he loved to associate them with himself in work and in play, in planning and in executing. In the multitude of those enterprises in which he engaged as President of the University of Chicago, and of its Divinity School, as head of the department of Semitic languages, as editor of the journals with which he was connected, in the conduct of the American Institute of Sacred Literature, he delighted to work in association with others. Even in his study he enjoyed the fellowship of another mind, and in authorship associated himself with others, dividing work and responsibility with them. With a keen discernment of the ability and character of other men, which enabled him to recognize the particular work which each was adapted to accomplish, his judgments were characteristically those of appreciation, not of depreciation. He usually rated a man higher than the man himself did, and believed him capable of larger things than he

would himself have undertaken. As a rule, the outcome justified his faith. And if sometimes the future belied his judgment, if sometimes a man proved unworthy of the confidence reposed in him, this testified rather to President Harper's healthy faith in humanity than to a judgment habitually faulty.

It was in no small measure this appreciative discernment of the peculiar strength of individual men that enabled him to associate with himself in the various departments of the University, and the varied forms of his activity, men of widely diverse temperament, tastes, and even convictions. With each of them he had his point of contact and sympathy. And men who would never have been drawn into co-operation by any attraction for one another found themselves able, through their common relations to Dr. Harper, harmoniously to co-operate for a common end.

He was particularly successful in developing the abilities and ambitions of younger men. He would talk with them at length concerning the possibilities of their own particular line of work and career, often outlining plans that would require years to accomplish. Sometimes the young man himself failed to perceive the necessity of the time element, and grew impatient at the President's apparent failure to bring about the fulfilment of his own prophecies. With the man of real ability and promise he had all the patience and faithfulness of a father in correcting mistakes and imparting ideals and inspiration.

No one who has had the experience of being a member of one of those groups of men, sometimes large, often small, that gathered in the President's office or study, to confer and plan together with the least possible formality, will ever forget how under his leadership horizons were broadened, impossible tasks became wholly practicable, and hard work a pleasure.

Most fertile in suggestion of new plans himself, most original in devising new methods of work, he was at the same time most hospitable toward every suggestion put forth by his associates, and quick to express appreciation of it. Most ready to discard an old and favorite method of accomplishing a result, when that method had outlived its usefulness or could be displaced by a better one; most keen to perceive any change in conditions, demanding a corresponding change in means or methods, he yet welcomed the sharpest criti-

cism of new plans, and carefully weighed every objection. Invincibly persistent when he was sure that he was right, willing to wait weeks, months, years, if need be, for the fulfilment of his plans and his dreams, but never willing to admit that what ought to be could not be, there was yet nothing of obstinacy in him. The mere fact that another disagreed with him, though that other was his warmest friend, or one for whose opinions he had most respect, could not change his own opinion, had little effect indeed upon that opinion. But he could be dissuaded from immediate action by the dissenting judgment of others, and argument or reconsideration sometimes led to a real change of mind.

Nothing was more characteristic of Dr. Harper, nothing more clearly marked him for leadership, than the largeness and boldness of the plans that shaped themselves in his mind and often came to expression in informal conferences with his colleagues. The demand thus made upon those who were associated with him was large, but it was never a mere imposition of burdens upon others. He always insisted upon taking a full share of the load himself, and showed a real appreciation of what he was asking of others. If the great burdens that he bore sometimes made it impossible for him to perform all that he undertook, or if plans in which others took a share with him sometimes had to be postponed again and again from sheer lack of time or of opportunity to carry them out, he never despaired, but cheerfully set forward the date for the achievement of the effort, and pressed resolutely and hopefully forward.

A man of large ambitions, he was singularly free from self-seeking. For the University, for the Institute of Sacred Literature, for the Religious Education Association, for the journals which he edited, for all these he had great hopes and great ambitions. To these, and the other agencies through which he could serve his fellow-men, he gave himself in reckless self-forgetfulness and generous self-sacrifice.

To work with such a leader was an education in all that makes for noble leadership. To have worked with him is a precious memory, and an inspiration to live earnestly and generously while life lasts.

HIS RELIGIOUS LIFE

PROFESSOR CHARLES RUFUS BROWN, PH.D., D.D.
Newton Centre, Mass.

The opportunity afforded the present writer is one of which any friend of President Harper may well be proud, though it presents some peculiar difficulties, owing to the remarkable combination of qualities in his abounding personality, each of which seemed unfettered by the others, but, when presented without the others, affords a one-sided exhibit of his nature. It must be remembered also that with Dr. Harper the act that it seemed best to do was first done, and then justified at the bar of reason and conscience. As Professor Small well says: "The impulse of religion, rather than a theory of it, was the constant undercurrent of his life."¹ Moreover, it is true that, while brave and outspoken in the expression of his feelings and opinions, he was naturally reticent on the subject of his personal relation to God. It is necessary, therefore, to examine his character at certain special epochs, and to quote some of his language uttered then, if we would discover the highest religious motives that he cherished; and it will be needful to take a general view of his life in the length and breadth of his activity, if we would avoid confusing him with the conventional saint.

In early childhood began that interest in the Bible which has been a characteristic feature of President Harper's public life. This was due in part to the unfeigned faith which dwelt, first, in his grandmother Rainey, who was well known among the members of her denomination for her accurate knowledge of the Bible. Before William was able to read, his helpful parents were drawn upon as readers of his "good book" (a children's life of Jesus) to him, and before he was ten years old, he had committed to memory large portions of Scripture. Sometime during his boyhood he found himself at variance with some of the sentiments of his parents, who were United Presbyterians, and he expressed a desire to join the Presbyterian church of his native town. This desire may not have been particularly strong,

¹ In the *Standard* for January 20, 1906.

and, at any rate, he was easily dissuaded by his father, who at that time took a somewhat different view of such a matter from that which commended itself to him in subsequent years. These details are given in order to account for the impression of his aged mother that he was "a good Christian boy from childhood." This was not, however, the view of the youth himself. On this point the writer is able, upon unimpeachable testimony,² to quote his own emphatic language used in Granville, Ohio, in 1877. By his fellow-teachers there it was taken for granted that he was a church member, as they were, and nothing to the contrary appears to have been known till he himself opened the question of "being a Christian" several months after his arrival in the place; and it came as a complete surprise to most, if not all, of those that knew him best, when he arose in a college prayer-meeting, near the end of January, 1877, and expressed a desire to become a Christian. A few words should be quoted here from Professor Chandler's letter, informing us that Dr. Harper added "that he was not sure that he understood exactly what it was to be a Christian, but whatever it was, he desired to be one. He made almost exactly the same remarks at the next church meeting, a large gathering, just a day or two later. Both these brief speeches were made in a very quiet and natural way, with little display of emotion, so far as I could see. What impressed me deeply was the moral courage required, in a meeting where so many of his own students and colleagues were present, to get up and make this simple statement and request, especially in a community where it was assumed that every instructor was of course a Christian and *ex officio* a religious worker. The natural suggestion to a man in his position would have been to seek private instruction of a clergyman, and to have it seem to be a mere change of denominational relations. It seemed to me to be eminently characteristic of Harper's honesty of mind and simplicity and directness of method that he did just as he did." After this second meeting, he stated to Professor Chandler, probably in these exact words: "I am not a Christian, but I want to be one, and I mean to be one." He was baptized in February, 1877. Perhaps fifteen years afterward, at a

² That of Professor Charles Chandler, M.A., then of Denison University, now of the University of Chicago, to whom the writer is deeply indebted for a long and informing letter, mailed January 22, 1906.

Denison banquet given in his honor in Cincinnati, he spoke of his love for Granville, "because it was there that I became a Christian." The present writer has the impression that, at a meeting in Northfield ten or fifteen years ago, Dr. Harper gave an address upon his religious experience, and students of his life would do well to look up the printed accounts of that meeting.

The facts of the Granville period have been given in detail because they furnish the key to his whole life and to his unique personality. The clear, and bold, and unimpassioned statement of his new purposes and hopes was characteristic of his later and more profound experiences, particularly that of the Lakewood-Chicago period, March-December, 1905, following the surgical operation of February, when the real nature of his malady was discovered. Characteristic also were his frequent conferences with his most trusted friends; for he was in the habit of looking to such advisers in every exigency of life. During the Morgan Park days, at the opening of his campaign for Bible study, perplexities abounded, and his friends were frequently summoned to suggest the solution of problems, such as, e. g., ways and means by which the week-end bills of the printing establishment might be met. It was at one such interview, in 1883, that the writer first entered into the depths of the nature of William R. Harper, and observed the rare combination of valiant confidence and almost childlike dependence that distinguished him. It was in these small circles that the essentially social type of his manhood was manifest. Nothing suited him better than to gather about him a small company of his intimates at his home, or at the best table afforded by the place where he was at the time, for the discussion of the plans that were uppermost in his mind, and for the settlement of vexed questions of detail; and his hospitality on such occasions was unbounded, his expenditures lavish. The writer's mind recurs again and again to the joyous type of man, represented frequently in the Old Testament, which was illustrated so well in his table indulgencies, in his delight in his friends, in his enthusiastic enjoyment of life, even in his desire to placate hostile critics. With reference to one of these, who had spoken rather sharply of something he had done, he once said to the writer: "Brown, find out, if you can, just how he looks upon this matter."

It has been said that Dr. Harper was naturally reticent about his

spiritual experiences, and it is probably true that very little of his time, relatively, was devoted to contemplation; but testimony abounds of his active co-operation with religious leaders in their work, and with distressed souls in their search for light. It is clear that he felt constantly his obligation to God for the right use of his time, but that reason and conscience, rather than emotion, were controlling; clearest of all, that he appreciated the grandeur of duty and felt himself to be the agent of the Infinite Worker. All this is brought out into such bold relief by his acts and utterances during the last eventful year of his life that we must pass on to this.

It was probably at Lakewood, N. J., in March of last year, that the period of spiritual growth, culminating in the triumphant faith of the last days on earth, may be said to open. Here, so far as is known, began the intense mental struggle for personal light upon the final problems of religion, sin and its forgiveness, our relation to Jesus Christ and to God, immortality. The writer does not know to how many of his friends he revealed the movements of his mind at this time. It is certain that some of them helped him to clarify his notions, and that from that time to the end he gave the closest attention to whatever the chosen few could bring to bear upon the questions he had raised. In the process he himself gave the most concentrated energy, he was the calmest counselor, the most unmoved inspector of his own mind; and, finally, soon after Christmas time, the victory, the brightest victory of all, was achieved. It seems to his friends, as it did to Harper himself, that his own conclusions were the clear statements of ideas which had been at the basis of all his action, but which there had been no time to formulate: God, the Spirit, the Ultimate Force in the universe, and the Source of all life therein; Jesus Christ, his Son, the Revealer of God and the representative Man; a sphere of enlarged work beyond, of the nature of which his soul had no idea, but which he could enter with less hesitation than he did upon his work at Chicago—these were the fundamental verities of his thought. Perhaps the most marked token of the depth of his religious experience was that his heart became so sensitive to the faults that he had manifested. He would not assent to the characterization of these in any other terms than such as his friends could but regard as extravagant condemnation.

On the afternoon of the twenty-ninth of December, as he lay in the southwest chamber of the President's house, patiently waiting for the end soon to come, and yet so conscious of the value of time that the precious moments must be utilized, he called to him four out of the multitude of his friends, took their hands as they sat about his bed, and with perfect poise, in the full use of his superb mind, he calmly talked with them about what he had styled the "deepest things." And then he said: "Now let us talk with God; let us not be formal, let us be simple." And when each in turn had prayed, he himself offered a petition of wondrous clearness, simplicity, and affecting power. Let us listen to a portion of his prayer: "And may there be for me a life beyond this life, and in that life may there be work to do, tasks to accomplish. If in any way a soul has been injured, or a friend hurt, may the harm be overcome, if it is possible; and this I ask in the name of Jesus Christ, Amen." The friends felt that the prophet of God had been transformed into the high-priest of his sanctuary, and that they, too, saw something of the Invisible.

APPRECIATIONS

We are here¹ to mark the passing of a noble life—a life dear to not a few of us, and full of cheer and inspiration to every human being who loves knowledge, who hopes for achievement, and who aspires to service. It was a very long life—not a full hundred years of usual accomplishment could measure it. It was a very rich life—joy, happiness, and satisfactions that gold cannot buy, filled it to overflowing. For him and for his service we rejoice and give thanks; for ourselves we sorrow because we have lost sight of a friend, and the world of a man.

Hidden deep down in nature's secrets are the rare qualities which, assembled in just the proper proportions, make men. Scholars, high-minded and serious of purpose, are many. Doers, active, confident, and successful, are more numerous still. Men are harder to come upon; and our friend was a man. He loved life and the joy of living. His world was a good and a happy world, where the better was constantly conquering the bad.

He hated cant and those petty appearances that are the garment of hypocrisy. He knew the difference between public opinion, founded on right reason, and the clamor of the mob, schooled or unschooled, founded on prejudice and passion. He did not mistake applause for approval. Neither the opposition of the unconvinced, the sneer of the cynic, nor the cry of the self-seeker could move him from his purpose. So it was that good things were done by him and with his leadership.

He had a genius for friendship. Hooks of steel bound him to those he cared for, and his carefree hours were his most delightful ones. Study schooled his spirit; travel broadened it; human intercourse deepened and enriched it. All that he was and had he gave to his friends, and they returned the gift in fullest measure.

From boyhood to his closing hour on earth he served the higher life. Eager in pursuit of knowledge, skilful in imparting it, and

¹ This address was delivered by President Butler at the Harper Memorial Service, held at Columbia University, New York, January 14, 1906.

resourceful in applying it, he never lost sight of the main goal of his life. The marshaling of human forces in a great university was always subordinate with him to scholarly purpose. He often spoke of it so to those to whom he could trust his inmost thought.

He died, they say, like a Spartan. How false! He died like a Christian whose faith is real and not a thing of formulas alone. Brave, patient, confident, enduring, he stood at his post of duty while the shadows closed around him, and as Time's sun set he turned his face to be illumined by Eternity's morning light.

As the years pass, the circle of real friends grows narrower. Those who are left treasure always more highly the associations that remain. They love to dwell upon the days that are gone, and to review in memory those acts and traits that were so abounding in grace and in delight.

"I climb the hill: from end to end
 Of all the landscape underneath,
 I find no place that does not breathe
 Some gracious memory of my friend."

NICHOLAS MURRAY BUTLER.

COLUMBIA UNIVERSITY,
New York City.

President Harper, like every great man, derived his strength from the union of opposite qualities. No one virtue or ability, isolated and unsupported, is enough to carry any man into lasting achievement. But when, as in him, energy is combined with patience, and fearless initiative with great sensitiveness, then we have not only a rarely symmetrical character, but extraordinary power to unite men of opposing types in one great undertaking. Among these blendings in President Harper's nature none seems to me more noteworthy or more mysterious—for without mystery there is no deepness of soul—than his warm personal loyalty to friends, while in the conduct of any enterprise his attitude toward individuals was as impersonal as the force of gravitation. He cherished heart-felt devotion to certain associates and friends, without allowing that devotion for a moment to sway his judgment as to the ability and efficiency of those friends in any task that was to be performed.

Of that personal devotion there could be no question. He was

hungry for sympathy, for understanding, for love. He called intimate friends to his side as he faced each new problem, as he entered each new sorrow, as he faced the great crises of life. He shrank from being alone, either physically or intellectually. He was companionable, generous, grappling some men to him with hooks of steel, and binding thousands in genuine friendship. He stood by his friends when they were attacked, defending them all the more warmly because they were deserted by others, and rescued many a man from defeat by believing in the man's future victory.

Yet all of us were conscious that this power of personal attachment was totally distinct from that mixture of prejudice, pride, blindness, and caprice which often passes among men for friendship. Dr. Harper was fully alive to the failings of those he loved. He seemed absolutely impartial in choosing his lieutenants; he was incapable of nepotism, and to strangers he may have seemed as impassive and remorseless as a star in the wintry sky. His countenance never betrayed his feeling on a public occasion. He had trained himself not to utter his first thoughts, and never to make important utterance without writing. His judgment of movements and men was absolutely severed from personal preference or taste, and when he came to act, he was as the "clear, cold, logic engine" which Huxley affirmed an educated man should be.

Because he was a loyal, noble, self-sacrificing friend, but never blinded by friendship, we admire and love him now.

WILLIAM H. P. FAUNCE.

BROWN UNIVERSITY,
Providence, R. I.

On two occasions I had the honor and the very great pleasure of being Dr. Harper's guest for a fortnight, and had then the opportunity of seeing some sides of his character which might not be so conspicuous in his public appearances. Of course, in common with everyone who in any capacity came in contact with him, I was amazed at his marvelous energy. From an early hour in the morning till late at night he toiled with an alertness of attention and a concentration of mind which would quickly have prostrated anyone possessed of a less powerful physique. He turned easily from fine questions of scholar-

ship and criticism to matters of administration and to affairs calling for knowledge of men, foresight, and sound judgment, and seemed equally at home and equally master in all. Men who have so much in hand and who are weighted with heavy responsibilities are apt to be absorbed, impersonal, unattractive, friendless. But Dr. Harper's broad human nature and geniality could not be smothered under multiplicity of business. In a moment he could throw aside his official attitude and become the entertaining and considerate friend. I should suppose that even in hospitable America he can have had few to rival him in courteous, genuine, thoughtful kindliness. And nothing more clearly showed the largeness and strength of his nature than the faculty for enjoyment which lived and flourished alongside of his tremendous activities. He was no mere machine skilfully contrived for the production of fine and complicated work, but a human being richly endowed with strong affections, and with a capacity for interesting himself in everything that is associated with happiness and progress. His life, though short, has embraced in it many lives, and, measured qualitatively, he has lived greatly. There radiated from his personality an influence that could not but inspire and stimulate those who came within his reach; and, apart from the important and manifold results which have been secured by his special activities as a scholar, educationist, and administrator, his memory will be cherished, and his example will still attract all who have had occasion to admire his unselfish and untiring devotion to the causes which promote righteousness and progress among men.

MARCUS DODS.

EDINBURGH, SCOTLAND.

I knew President Harper most intimately in the outgoings of his mind and heart as a patriot and as a citizen of the world. His conception of patriotism was fundamentally religious. With solicitude, yet with courage and hope, he measured the forces working for secularism against those working for a religious ideal of righteousness. He believed that the last are greater than the first, but that their victory is possible only through co-operative organization. He conceived the Religious Education Association, brought together the factors that founded it, and, while strength survived, was its inspi-

rational head. He has bequeathed to his countrymen the principles of this Association, which, if they be broadly and faithfully interpreted, shall perpetuate his spirit for generations to come.

He loved the world with Christlike catholicity. He respected the varying faiths of men, and deplored racial and religious animosities. The Barrows Lectureship for India and the Far East seemed to him an open door for the brotherly intercourse of all seekers after God, and a selected means for the diffusion throughout the East of knowledge of Jesus Christ as apart from local issues of ecclesiasticism. I have reason to know his passionate longing to draw into intelligent fellowship oriental and occidental minds. How impoverished are the country and the world by the death of William Rainey Harper; yet how enriched are the country and the world by his life of insight, unselfishness, and love! Those with whom he lived in the gentleness of his home felt that they had poured forth upon them the fulness of his overshadowing love. Those that wrought with him in the complex affairs of the University esteemed him wholly bestowed upon themselves, as chief and counselor. Yet those who served with him and under him in national and world-movements found that clear, deliberative mind, that exhaustless heart, altogether given over to the welfare of the kingdom of God. What a blessing to have known him! What an inspiration to look forward to meeting him again!

CHARLES CUTHBERT HALL.

UNION THEOLOGICAL SEMINARY,
New York City.

My association with President Harper began at the time of his Hebrew summer schools in New England, some twenty years ago. My first impression, which has never changed, was that he was a genius in organizing men and inspiring them with his ideals. The second impression was that he was a man of colossal nervous and physical energy. His powers of endurance seemed limitless. The full weight of the schools rested on his shoulders. After teaching daily an incredible number of hours, he would spend as many more in soliciting money to meet the expenses. That he could endure the strain was due to his perfect self-control. He was master of his nerves. He

had the Napoleonic power of throwing off worry in an instant, and thus letting sleep "knit up the raveled sleeve of care."

His great power of winning friends for his cause attracted many a student to delightful work in the Semitic field, and made benefactors feel honored and happy in their co-operation with him. But beyond this he had great power of winning friends for himself. All admired his many-sided activity, his pluck, his breadth of view, his great endowments, natural and acquired.

Those who knew him loved him for his personal qualities. Cheerfulness was one of these. Too busy and too serious to be hilarious, he always saw the bright side. His buoyant spirit could not be suppressed. A second quality was ready recognition of the good in others. Envy he seems not to have known. Conscious of his own splendid powers, he ungrudgingly allowed to all men their dues.

He was of a most generous nature, a real philanthropist. He had the ambition of making his University and all his enterprises foremost; but the ambition was laudable, for all his endeavors were noble in their ends. To make men wiser and better he gave without stint his splendid powers.

Of generous natures gratitude is a trait, and this Dr. Harper had in a marked degree. Those who have ever done him a favor will know what this means. During the World's Fair in 1893, even at much inconvenience to himself, he placed his home at the service of many who had befriended him. But those whom he befriended and helped are, after all, vastly more than those who befriended him. Multitudes, many of whom never saw him, love and revere his name. Of all the great monuments to his memory, this reverent love is the most beautiful.

DAVID G. LYON.

HARVARD UNIVERSITY,
Cambridge, Mass.

In founding the University of Chicago, President Harper took three of the best of the Clark faculty for heads of his departments, and several others as professors. It was a severe blow to us then, and, although we have been since often associated, neither of us could ever quite forget this incident. But the men were all ideally devoted

to science, and have been given larger opportunities than they could have had here, which to a man they have almost ideally improved. Despite this, I long ago came to admire President Harper's genius, and yield to no man in appreciation of his masterly work and of the great institution he has established. All the way from university extension and summer schools for teachers to the very highest graduate study and research, he has done pioneer and epoch-making work, and made all universities his debtors for original plans, and has found or made a way to the practical realization of many a scheme which older and more conservative institutions piously wished to realize, but could hardly have achieved in a generation. The influence of all he did on the seaboard institutions will be a brilliant chapter in the future history of higher education. The University of Chicago as it is today, every feature of which had no existence a decade and a half ago, save only in his own mind, is a marvel of American sagacity and energy, and is without a parallel. Has anyone ever shown greater gifts for organization; grown more rapidly in office; been more unselfish; shown more power of sustained and effective work; more admirably combined the enthusiasm of a scholar and the talent of an administrator; given university work more new ideals or greater inspiration; or shown a more magnificent courage in facing death in one of its most dreadful forms? It is pathetic that he could not have lived and labored another half generation. I marvel, too, at the sagacity that selected a man then young, untried, and no better known than scores of others. It recalls the choice of President Eliot for his high office when a young assistant professor. I do not know whether the founder of the University of Chicago feels complacency in his selection, but he well might do so, for it showed singular knowledge of men. President Harper's name and fame will forever be a precious asset, not only for his University, but in the history of higher education throughout the world. The pathos of it all is in thinking what might have been, had he lived another fifteen years. The best possible memorial to him will be to maintain the University on the highest possible plane.

G. STANLEY HALL.

CLARK UNIVERSITY,
Worcester, Mass.

Dr. Harper's personality was so unique, and yet so many-sided, that even those who did not intimately know him may possibly add some thread of appreciation to the fabric of his fame. With my first acquaintance with him, twenty years ago, he seemed to me compact of vitality, capable of endless endurance, and determined to win whatever battle he might engage in. Industry never went farther, nor economy of time. He believed in well stoking the engine and then running at full speed. He accomplished more before most people were up in the morning than these same people did through all their day.

He was a born propagandist. His love for learning was not the love of a recluse. He learned in order to teach others; indeed, he never learned anything himself that he did not immediately set about forming a class in that particular subject. Not only the subject-matter interested him, but the method of imparting it. Pedagogics were natural to him. How to get the most out of a teacher and out of an hour were vital problems to him. And this pedagogic instinct qualified him to launch a new university upon uncharted seas and with new methods of navigation.

He was not born in Chicago, but he might well have been born there; for he wanted the earth. If he had had his way, I am not sure that he would not have made his institution the University of the World, embracing all grades of instruction from the alphabet to metaphysics, and from the kindergarten to the mathematics of the double stars. He would have had all the colleges of the country affiliated with him, and there would have been branches in New York, Rome, and Jerusalem. His executive powers were quite equal to his ambitions. He could organize a machine to run the federal government; indeed, his conception of a university was that of relatively independent, yet mutually related, parts, all under direction of one controlling mind, and all bent upon the highest measure of comprehension and attainment.

He had great power of subduing to his own purpose and largeness of view the ablest teachers, and of so inspiring them with his ideals that they were willing to make great sacrifices to realize them. Yet he was never obstreperous or violent. A sort of quiet intensity characterized his electioneering. Before you knew it, he had carried you

off your feet. And this was peculiarly true in his dealing with rich men. He got them to see things as he saw them. No element of rudeness or personal antagonism was permitted to interfere with his success. He sunk himself, for the sake of his great cause. Men gave because they became persuaded it was a great thing to give.

I never knew him to cherish or to express animosity toward those who had said hard things about him. He took it for granted that they would come around right in due time. When I saw him two weeks before he died, he told me that he had some courage yet. He had been reading the Minor Prophets, and had got an outlook into another world, where he hoped there was work for him, if no work was left for him here. I am sure that in more ways than one his work will follow him, and I am also sure that a million dollars cannot be better spent than in erecting in the center of the great University a great memorial library to President Harper.

AUGUSTUS H. STRONG.

ROCHESTER THEOLOGICAL SEMINARY,
Rochester, N. Y.

The motives impelling every evangelist impelled William Rainey Harper. He trusted Christ, believed the Bible, and loved his fellow-men. Experience, Christian experience, together with an unusual capacity for self-impartation, explains his activities. He knew the widespread indifference to biblical study—an indifference amounting to practical disbelief of biblical truth. He recalled his own experiences; he remembered how he came to commit his life to God and Christ through a better understanding of the Scriptures. He learned that the Bible was God's great gift to him; he knew that once he had not thought so, because he had confounded the fact of revelation with the method. His wide range of acquaintanceship with young men in many schools, and, no doubt, too, a generalization from his own experience, made him feel that he was debtor to every man who is ignorant of God's truth. He loved the Bible for what it is—a record of the revelation of God in Israel and in Christ; he placed inestimable value on the method of study that made him discover the truth; his Christian altruism made it inevitable that he wished others to share the joy of his discovery and experience. His life's work, then, was to save the Bible to some of his fellows—not for the Bible's sake,

but for their sake. He wished them to have joy and peace and righteousness in the Holy Spirit. The Bible is only an instrument—the sword of the Spirit; biblical study is the swordsman's practice. Moody and Harper alike believed this; both exalted the Scriptures; both urged men to read and study them; both were mastered by the same lofty aim, the salvation of men. Harper seldom addressed large crowds; he had not the orator's powers; but he had the teacher's gifts. He used all his wondrous powers of initiative in promoting the knowledge of the Bible. By the printing-press, by summer assemblies, by summer schools, by introduction of the Bible as textbook into academies, colleges, and universities; by lectures, and by firing young men with his own zeal, Harper has made the Bible a new book in American life. In all probability the future historian of American Christianity will find in Moody and Harper personifications of the religious forces of the closing quarter of the nineteenth century. Both were unpretentiously Christian; both were aggressive bearers of good news; both rejoiced in the hundreds of men who became Christian through their teaching; both believed that they were doing God's work in the world. If a man must be judged by the loftiness of his purposes and by the efficiency with which he executes them, William Rainey Harper will be adjudged a great gift of God to our churches.

MILTON G. EVANS.

CROZER THEOLOGICAL SEMINARY,
Chester, Pa.

As I look back upon the five years of my intimate association with Dr. Harper here at Yale, I find that the characteristics which most impressed me were the following:

His cordiality. I shall never forget the first time I saw and spoke to him. We were both newcomers to New Haven, and were about to begin teaching the same classes, he in Hebrew and I in Greek. I introduced myself to him on the street. How well I remember the zest with which he spoke of the work which we were about to begin. It was always a tonic to talk with him, and I can gratefully testify that my association with him—like that of so many others—was a powerful incentive to study and achievement.

His enthusiasm. It was contagious. The most indifferent pupil could not wholly resist it. Half in jest and half in earnest, some

of our colleagues spoke of the interest which he aroused in his courses as a "Hebrew fanaticism." Those who before had ineffectually urged men to study Hebrew now thought it was being overdone. That Hebrew could be made interesting was a new idea—little short of a revelation. But he made it so.

His invincible hopefulness. What most men thought impossible, he deemed easy. Nothing could dismay him. Like the apostle, he was often perplexed, but never in despair. This quality made him a man of vision, a seer, a dreamer of dreams—but what dreams! And how he made his dreams "come true"!

This hopefulness explained his indefatigable industry. Dr. Harper was not a "grind." He was as fond of recreation and leisure as any man I ever knew. He worked as he did, not for work's sake, but from love of doing good.

His charity. While here at Yale, as afterward, he was vehemently opposed and bitterly attacked on platforms and in journals for popularizing modern methods and results of Bible study. I have frequently heard him comment on these assaults, but I never heard him speak a word of bitterness against any of his accusers.

Best of all, Dr. Harper was a friend. He had a God-given genius for friendship. He was a great lover, and he won the love of others as it is given to but few men to do. He was a man of deep feeling and affection. I hope it may not be thought improper for me to mention an incident in illustration. I had preached a sermon on "Love" at the university convocation, and had ended it with Whittier's words:

That Life is ever Lord of Death,
And Love can never lose its own;

and when, after the service, he and I retired to his private room, he threw his arms around me and said, with deepest feeling: "That is true; that is beautiful."

How little either of us then thought that he would so soon know its truth and beauty as we can never know it here!

GEORGE BARKER STEVENS.

YALE UNIVERSITY,
New Haven, Conn.

I am glad to avail myself of the courtesy of your columns to express to my friends in the University my deep sense of personal loss in their loss. It is hard to think of him as dead who was so pre-eminently a life-giver. A great tree has fallen, in the shade of which many souls found repose and shelter. Such an event one finds it hard to fit into one's thinking. It is so tragic and mysterious in its untimeliness! When such a heart stops beating, it seems strange that things go on as before. It is as if the Twentieth Century Express, laden with a country's life and wealth, were hurled into the ditch. Our lamentation itself is muffled. One says, as in the Hebrew elegy: "I was dumb. I opened not my mouth; because Thou didst it."

He seemed to me great as a *scholar*. Administrative details did not smother his passion for study. During the last quarter of his teaching I attended his lectures on the Hebrew text of Micah and Zechariah. How the ancient records seemed to glow under his poetic touch! A penetrating and fearless critic, he was at the same time sane, devout, and constructive. I know little of such matters, but I cannot doubt that he made positive and permanent contribution to the interpretation of that difficult literature.

He was greater still as a *teacher*. He was not a mere psychical accumulator of knowledge. Like the prophets of old, he had a burden. He communicated his own thirst for knowledge. With some persons the passion for learning is a kind of innocent inebriation in which they indulge without enkindling other spirits. He possessed marvelous capacity for inspiring enthusiasm. It must have been nearly twenty years ago that I first saw President Harper. He was teaching the elements of Hebrew in a summer school at Newton Centre. I dropped into his lecture-room, and the vision of the princely pedagogue, driving home and clinching the first principles of Hebrew etymology, has never faded from my mind. He was a living embodiment of Herbert Spencer's dictum: "It is only by varied iteration that alien conceptions can be forced upon reluctant minds." He imparted knowledge by a series of galvanic shocks; like the French writer who said: "I teach not, I awaken."

President Harper, however, was greatest as a *creative genius*. He brought things to pass. It is comparatively easy to form a mental image of the beautiful and the true; but when we undertake to freeze

our thought into pictured canvas, or sculptured marble, or intricate machinery, or enduring social organism, we experience friction at a thousand unexpected points. In a civilization so complicated as ours, when the material we mold seems so stiff to our handling, was ever so much produced within so short a lifetime—an imperial university with her quadrangle of stately buildings, all instinct with educational life and purpose, the Oxford of the western world, bordered by the oceanic verdure of the Midway, reminiscent of the noble personality that brought her into being, and that finds within her walls its own perpetual symbol and enshrinement!

EDWARD JUDSON.

JUDSON MEMORIAL CHURCH,
New York City.

For eight years I worked with President Harper, and for the same period was intimate with him as his physician. Therefore I knew him as a superior, as a co-worker, and as a dear friend. I knew him, perhaps, as well as anyone outside the immediate family. And yet, as the years passed, each day in his presence brought to view to be admired some new quality of the mind or heart. He was a rare man, a masterful man.

For eight years he was interested in medical education and research. He worked with the faculty of the affiliated school of the University—Rush Medical College—to improve the methods of medical education. As in other educational subjects, his grasp of the subject was quick and ready. He seemed to stand on an eminence; for his horizon was broad and comprehensive. Upon the old methods of medical education he induced the faculty to graft new principles and new methods, which were revolutionary, but were very soon recognized by medical and other teachers as distinct advances in medical education. In medical education alone the work of President Harper will have a good influence for the next twenty-five years.

His energy was limitless and his endurance phenomenal. He did not know the word "fail." Defeat was never accepted; a new point of attack was made; and, if necessary, this was repeated time after time, until success crowned the effort.

If work was to be done, he insisted upon its completion without delay. At the work in hand he was initiative, constructive, methodi-

cal, rational, and conclusive. When accomplished, one felt the work was well done, and, at the same time, wondered at and admired the ability of the man.

When work was completed, he became a delightful companion, abounding in good cheer; a charming narrator of the stories of his experiences, and a good auditor of the things he encouraged a companion to relate of himself. As a friend he was considerate, generous, and loving. He made many friends and a few intimates. To the latter few he revealed his whole noble and pure soul. Those who were near him during the last few months were fortified to witness his suffering by his fearless, patient, resigned, and cheerful attitude. His fatal illness was a final battle, and, as in life, so in death he was victorious.

FRANK BILLINGS.

CHICAGO.

After the first sense of surprise that came to some of us, about the time of the earliest organization of the Board of Trustees, when the name of the young professor of Hebrew—who but a few years before had left the Theological Seminary at Morgan Park—was presented as the most suitable one for the presidency of the new college, we could not help feeling that the traditions concerning profound learning and wide scholarship as requisites for the college presidency were being scattered to the winds in the selection of this—energetic, no doubt, but —youthful specialist in a subject of minor importance.

But we were wrong in our impressions, for the change had already begun, and the leading educational positions were even then being rapidly filled by the new type of educators; and those who made the searching and exhaustive inquiry before Professor Harper's name was presented felt sure of their ground and their nominee. What a glorious choice it proved! Nay, more than that: is it not fitting and proper to acknowledge now that this was a man raised up and equipped by Providence for the accomplishment of a work so important, so great, and so unique that without him it could not have been done?

Our next surprise came when later we met Dr. Harper and learned from him that, if his acceptance of the presidency necessitated his ceasing to teach Hebrew, he would decline the proffered honor, notwithstanding his appreciation of the greatness of the opportunity in the general work of education.

After his acceptance of the leadership, and more especially when the scope of the enterprise was enlarged to the university rank, his rare powers as an organizer, his superb creative skill and initiative, his steady, strong grasp of every situation, his mastery of detail, his laboriousness incessant, his unwearied patience, his prophetic courage and optimism, won the confidence and sincere admiration of his associates on the board, who, closely as they might and did scrutinize new measures, generally came to accept the President's conclusions. His development was rapid. Within a few years he became famous, yet unspoiled by fame; later in a few swift strides he had achieved greatness, yet never man wore his honors with more meekness and simplicity. But this simplicity of manner, with its accompanying friendliness, never for a moment led his intimates to undervalue his powers, underestimate his greatness, or through familiarity forget respect.

How deeply attached to him thousands of men and women became, is witnessed by the thousands of hearts, aching and bereft, that now grieve over his death. He was full of kindness—a most thoughtful kindness; and by his broad and ready sympathy that entered into all that concerned his friends he bound them to him by imperishable bonds. Incapable of personal resentment, he readily forgave injuries, and was most appreciative of the love of his friends. In the many shining qualities of this colossal figure, some of us will most cherish that lovability through which he sought to live the Christ life among us.

ANDREW MAC LEISH.

CHICAGO.

I am not aware that any of those who during the last few weeks have spoken or written of President Harper have noted how significant for our knowledge of his character was the first year which he spent in Chicago as President of the University—I mean the year 1891-92, preceding the opening of the University. The clearness with which he saw into the future in those days, as I look back to his forecasts through these years of realization, he seemed to have drawn from the prophets of old to whom he gave so much of his thought. That constructive imagination which excited our wonder after the University was established was still more marvelous then. In later years the memory of what had been done might well inspire him in laying great plans for the future; but with a tangled swamp where the campus now

lies, without a stone laid for a building, and no money for the buildings themselves, with a faculty not yet chosen, how could any man forecast the University as it is today! And yet President Harper did it. Rarely can the man who has the power to conceive large plans for the future formulate the practical methods for bringing them to pass. But President Harper combined these two qualities in an eminent degree. To look over now the outlines of his far-reaching plans for the University, as they were set forth in the *University Bulletins* of 1891-92, seems like reading the history of what has been done, not the prophecy of what was hoped for. These documents set forth the minutest details of all the organizations which the University comprises today. At no time in his life perhaps did his remarkable versatility, his indomitable energy, and his ability to turn quickly from one subject to another, and grasp the essential points and the details of each, appear so clearly as in the storm-and-stress period of the first year. During these twelve months he was developing his general plans for the University, seeking material support for it, interesting prominent individuals, organizations, and students in the new institution, putting up buildings, and choosing a faculty. He was equally interested and equally the master in all these phases of his work. In choosing his faculty he was only the scholar and the judge of men; in laying plans for the buildings he was the man of affairs. Throughout this period perhaps his most marked personal qualities were his courage in the face of disappointment and his modesty in success. He wanted strong men for his faculty; but such men were at first naturally skeptical about a university which existed on paper only. He wanted to interest men of means in his plans; but how could a professor of Hebrew from another city come to Chicago and hope to interest practical men of affairs? Disappointments, cruel disappointments, at a moment when time was most pressing, were inevitable. But these temporary failures never dimmed his courage, never called forth a word of bitterness, never led him to lower his ideals. He bore them with the same fortitude as he bore the trials of the last year of his life. Those of us who have followed the trend in higher education during the last fifteen years, and have studied the part which the University of Chicago has taken in directing it, have marveled at the comprehensiveness, the originality, and the wisdom of President Harper's plans. Many of

us have felt unconsciously, I presume, that these plans developed in his mind, one after another, as the University grew. It is true that his mind was always fertile, that it was always open to suggestion, that he never obstinately clung to an arrangement when something better presented itself; but those who read the six *University Bulletins* of the first year will find all the fundamental new ideas for which the University has stood set down there—the four-quarter system, the setting off of the high-school and Junior College training from that of the Senior College and the Graduate School, the integration of the secondary school and the college, the concentration of a student's attention on a small number of subjects, university extension, and the conservation and strengthening of the small college. That a scholar and teacher of Hebrew, who had had no administrative experience, should have enunciated these fundamental principles of educational reform reminds one again of the prophetic vision of his great prototypes, the Hebrew seers.

FRANK FROST ABBOTT.

THE UNIVERSITY OF CHICAGO.

President Harper was not a cajoler nor a coercer, but a compeller of men. His character was revealed by the motives to which he appealed; the tyrant threatens, the coward wheedles, the corrupt man bribes; the genuine leader arouses enthusiasm for ideals, individual and social.

Dr. Harper never stooped to unworthy coercion; he neither flattered nor bullied, nor even asked for personal loyalty. He always exalted principles, measures, opportunities for self-realization and service. He instinctively took toward one whom he sought to influence a sympathetic attitude. "Have you thought of this unusual chance to do a really great thing?" "Have you laid your plans carefully?" "Do you see whither you are bound?" "Are you realizing your best possibilities?" were the questions with which he would open up a new vista to someone for whom he proposed a course of action. Then with magic wand he would conjure pictures of the possible; gradually his irresistible enthusiasm would convert these into imminent realities, and the witness of dreams would become the doer of deeds.

To many it seemed that in all this the masterful President often played a part; to those who knew the secret of his power there was never a question of his sincerity. For he first applied to himself the

method which he afterward brought to bear on others. He was never satisfied until he had a clear mental picture, a definite plan. He would grope for such clean-cut images; he welcomed baffling problems, almost it seemed at times, for the pure joy of finding a way out. Gradually out of desultory talk or methodic canvass a leading idea would emerge, difficulties would be swept away, and final formulation would follow. Then, as he turned the new plan over in his mind, his enthusiasm would rise, and his undaunted will would rush on to bring the thing to pass. It was these vivid mental pictures which he could so graphically transfer to other minds, together with the compelling feeling which turns thinking into doing.

Some men he took by storm in this way; upon others he brought to bear the machinery of logic. His premises once granted, there was little chance of escape. He seemed to detach himself from the process much as though it were a kind of automatic force of which he and the other were more or less helpless spectators. Even when one detected a flaw, it was no easy task to make the point against the energetic, sanguine President. Men entered his office antagonistic, irresolute, despondent, only to emerge a little later convinced, determined, even buoyant.

Thus the leader's dreams and desires, made vivid and convincing to himself, worked his will in others. President Harper's philosophy of personal influence is admirably summed up in a sentence of Arnold Toynbee: "Apathy can only be overcome by enthusiasm, and enthusiasm can only be aroused by two things: first, an ideal which takes the imagination by storm, and, second, a definite, intelligible plan for carrying that ideal out into practice."

GEORGE E. VINCENT.

THE UNIVERSITY OF CHICAGO.

No one could long know Dr. Harper without being struck with the numerous and exceedingly varied interests which absorbed his attention. He was a professor of Hebrew, who apparently loved nothing better than to teach his students in that and its kindred tongues. He was profoundly interested in developing the study of the English Bible. He was a keen and intelligent critic of public education. He grasped the university idea most comprehensively, and developed a great university. He had a profound insight into the needs of medi-

cal and legal education. He was exceedingly fond of editorial work, and was the founder of many journals. He enjoyed social life in all forms, and found a peculiar zest in the study of men.

In all these and many other ways Dr. Harper found an outlet for his ever-abounding energy; and in whatever way he was met by those especially devoted to any one of these interests, he was alert, fully posted, ready to meet any man on his own ground.

His sympathies were extraordinarily catholic. He seemed to have no prejudices, and was always eager to get the other man's point of view. This point of view he might or might not make his own, but at least he felt that until he understood it he could not form a safe judgment of his own. "Being all things to all men" he interpreted to mean being able to understand how every man thought and felt; and in the many expressions of human nature which thus came to him he had a vivid interest.

Here, it seems to me, lay one secret of his power. He was on terms of intelligent sympathy with all sorts and conditions of men; and all found him ready with counsel, with help, with very genuine and warm fellow-feeling. His influence, therefore, was multiplied many times over. It was like the day of Pentecost, as if each man heard him speak in his own tongue, and each man was moved accordingly.

Here, too, lay the explanation of another fact, which was very obvious especially in the last days. Many men, of many kinds, often having little in common one with another, were alike in their warm and strong affection for Dr. Harper. It was not mere friendship; it was such love as man often has for man, binding together with tender but strong ties which go to the depths of one's nature. His hearty sympathy with so numerous forms of life and thought had drawn to him the lasting affection of many men.

These are but some phases of one of the most complex characters of our time, and one of the most lovable.

HARRY PRATT JUDSON.

THE UNIVERSITY OF CHICAGO.

A mind of large mold and wide purview; a growing mind, enlarging its horizon with every experience and readjusting itself with every enlargement; a comprehensive mind, broadly sympathetic with scholarly endeavor in manifold forms; a progressive mind, yet selectively

conservative; almost radical in the field of its own scholarly labors, markedly cautious in less familiar fields; a courageous mind, confident in its own powers and in the wisdom of its own conclusions, yet sometimes reserved and even hesitant in adventuring approved endeavor; a leading mind, pushing out boldly on the educational frontier in some quarters, yet led reluctantly in others; accurate and judicious in forecast in the main, frankly and nobly reversing attitude in rare instances of error of judgment; tenacious of purpose, yet not without readiness to yield to new light and declared conditions; phenomenally quick to perceive the essentials in new propositions and to measure the ratio of values when contemplating new enterprises, but singularly appreciative of details in maturing plans and carrying out enterprises; receptive to suggestions from all sources, but predisposed to remodel them into phases of its own; fertile in original devices; ingenious in forming new combinations; resourceful in ways and means; prompt in decision; vigorous in action; diplomatic in intercourse; adroit in averting obstacles; skilful in marshaling co-operative agencies; persuasive in presentation; gifted with the power of clear and effective statement; superabounding in contagious enthusiasm; magnetic in personality; cheerful in spirit; patient under criticism; optimistic in outlook; staunch in the defense and support of his co-workers; sympathetic with the individual aspirations of colleagues and students—these seem to me to be some, only some, of the marked characteristics of President Harper.

T. C. CHAMBERLIN.

THE UNIVERSITY OF CHICAGO.

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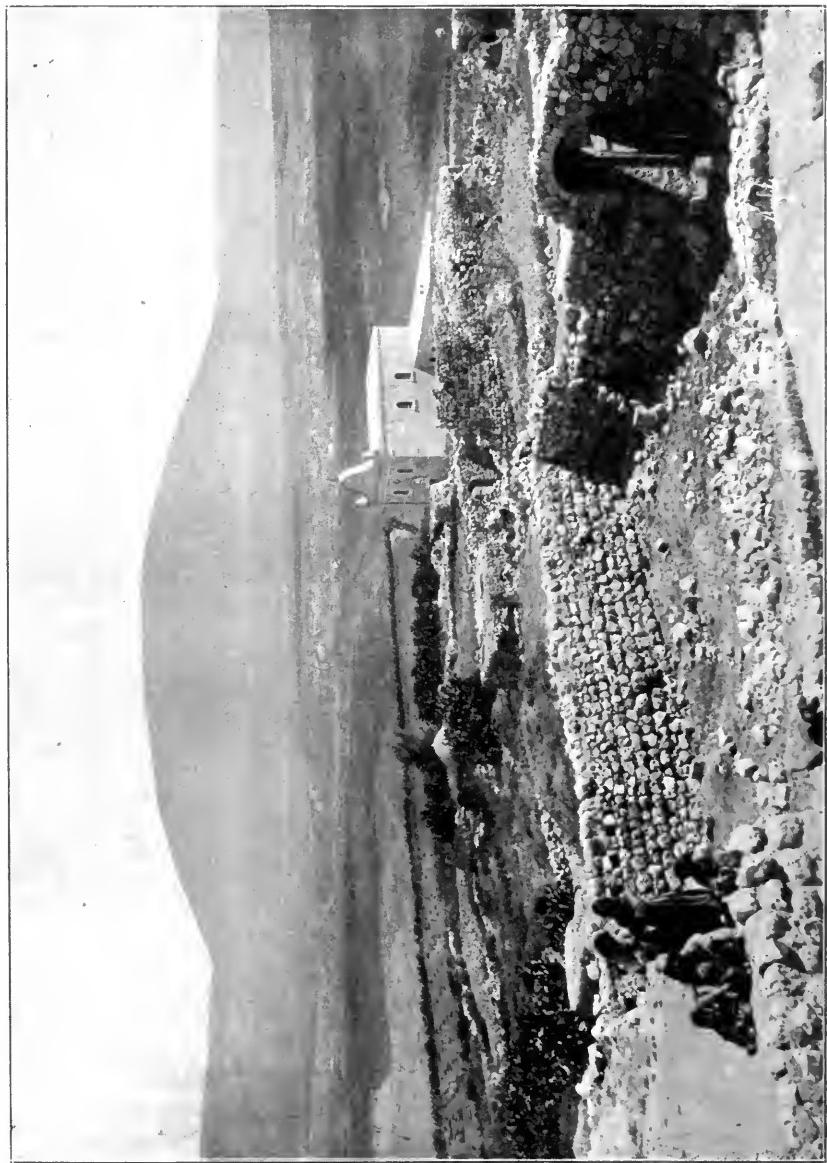
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THE BIBLICAL WORLD

VOLUME XXVII

APRIL, 1906

NUMBER 4

Editorial

LEGITIMATE AGNOSTICISM

The article by Mr. Merrill on "How Shall We Teach the Infancy Narratives to Our Children?" published in a recent issue of the *Biblical World*, has called forth in public print and private letter certain criticisms which involve the larger question of which the one discussed by our contributor is but one phase. When the teacher is in doubt, what then?

We not infrequently meet in these days with a demand for positiveness in teaching that implies that for the Christian teacher there is no middle ground between firm belief and positive denial. One must believe that there were two Isaiahs, or that there was but one; that Paul wrote the pastoral epistles, or that he did not; that John is the sole author of the fourth gospel, or that he was not. But this demand is manifestly unreasonable. Unless our teachers are able to claim not only infallibility but omniscience on every subject that comes within the sphere of their study and teaching, it must often be necessary for them to say: "On this point I can neither affirm nor deny; I do not know." Certainty, in the sense of confidence based upon knowledge, is eminently desirable; but it is not always possible. It will be at once admitted that not every teacher can know in what year Jesus was born, how long his ministry continued, when the apostle Paul was converted, and in what year he died. But these questions, it will be said, are relatively unimportant. Certainty is of little consequence. Is it then always easier to be sure on important matters than on unimportant ones?

Or is it wiser to assume knowledge and speak with confidence on weighty matters than on trivial ones? Doubtless it is more important not unnecessarily to suggest doubt on vital matters than on those that are not so. But does it follow that when one is really in doubt he should pretend to a confidence he does not really possess, or that the honest student can always escape from his dilemma by *knowing* what the facts are? In short, since the teacher cannot be omniscient, and, though he may be reticent, must not be dishonest, when the teacher is in doubt, what then?

Of course, if the matter itself is of little consequence, a mere question of chronology or geography, the problem of his attitude to it is correspondingly easy. He need have no hesitation in avowing his entire uncertainty in the premises. On the other hand, if it is a matter fundamental in religious thought, vital for religious experience, the religious man is not likely to be in doubt. Conviction is firmly rooted in experience. If, indeed, doubt should become his settled attitude of mind respecting vital and fundamental matters, it would be necessary for him to discontinue teaching.

But between these extremes there lie a multitude of questions which are so interwoven in the minds of men with the question of vital religion that doubt concerning them is likely to disturb the soil out of which religious experience grows, yet of such a nature historically or scientifically that they can be settled only by a scholarly examination of the evidence that is beyond the reach of many teachers. The problems of this class are constantly shifting. Questions which yesterday were in this class are today recognized as incidental rather than vital to religion. Questions that for one mind belong in one class are for other minds in another. A generation ago the question whether the earth was created in six days was a burning one. A little later discussion centered upon the inquiry whether the days of Genesis, chapter 1, represent correctly the succession of geologic ages recorded in the rocks. Then the Mosaic authorship of the Pentateuch, and the historicity of the book of Jonah, were in the fore-front. For most of our readers these are not today questions of acute interest. They are no longer so entangled with religious experience and conviction that any possible answer to them seems to endanger religion itself.

But other questions have arisen to take the place of these, some in one mind, some in another. To one the question of the genuineness of the Pauline epistles may be of acute interest; to another, the historicity of the records of the supernatural birth of Jesus; to another, the accuracy of the gospels in general; to another, the permanent value of the prophecies of the Old Testament; to another, the infallibility of Jesus as a teacher. To silence every teacher whose mind demands, but cannot yet give, answers to such questions would be to stop the mouths of many of those who are best fitted to teach. What shall the teacher do with such questions?

First, we answer, deal with them frankly in your own mind. If you have not the knowledge with which to answer them, do not attempt to conceal this fact from yourself. Nothing is gained by hiding from oneself one's own mental position.

In the second place, do not, as a rule, press your questions upon younger and less mature minds, but deal honestly with the questions that they raise. Your pupils need your knowledge, and your convictions; they have little need of your ignorance or your perplexity. Do not fear to say, "I do not know," when you cannot honestly give a more positive answer. That the pupil should have confidence in the sincerity of the teacher is of more consequence than that he obtain definite answer to his questions. But do not unnecessarily precipitate difficulties.

In the third place, never be content with merely negative statements. The answer, "I do not know," though it may be necessary, is rarely sufficient. To the confession of ignorance on the point of fact there should always be added as clear a statement as possible of the religious truth which remains equally true whether the vehicle through which it is conveyed is history or poetry.

In the fourth place, it will often be advisable to present the matter just as it is presented in the Bible. The Genesis writer believed that the world was created in six days. It is entirely legitimate, it may often be wise, to present this as his view, and leave untouched the question whether the view is scientifically correct, passing at once to the religious teaching of which the story is for him the medium. The prophet told the story of Ruth as history, employing it to illustrate a religious truth. Tell the story as he told it, expound

the lesson that he saw in it; and pass by, unless the pupil raises it, the question whether the narrative is true as history. Possibly the author himself did not know; very possibly you cannot find out.

This principle applies to many problems. Were the demoniacs possessed by substantively existent evil spirits, or was this the interpretation which men of Jesus' day naturally and inevitably put upon phenomena that today we should classify as nervous disease? There are times and places when this question should be fully and carefully discussed, but that place would rarely be in a class of young boys or girls. The apostle Peter fell asleep and had a vision of a sheet let down from heaven containing all manner of unclean animals. How much of his language is that of experience, how much interpretation of that experience? Can you explain the physics of the occurrence, and draw the line between the physics and the psychic element? The incident had a religious significance, which is unaffected by these questions. It is not wise to obscure this significance by dwelling on those elements of the incident which are independent of it and but slightly related to it.

A fact is clothed in language of poetry. How much is fact, how much is poetry? Yesterday it had not occurred to us to doubt that it was all fact. Today we cannot quite draw the line. Tomorrow possibly we shall be able to do so. Yesterday we taught it unquestioningly as fact. Today we teach the story as it stands, avoiding unnecessary suggestion of doubt concerning its historical character, but avoiding also affirmations of historicity that exceed our clear convictions. Tomorrow perhaps we shall speak with new assurance because with clearer vision.

When the teacher is in doubt, what then? Let him be honest with himself and with his pupil. Let him neither affirm the more stoutly the more he is in doubt, nor hasten to advertise his doubts and precipitate questions where none exist. Let him lay emphasis on the religious and ethical teachings of that which is the subject of study. Let him answer all questions sincerely, fearing not to confess ignorance when that is the real situation; and let him seek always to emphasize the unchanging verities of experimental religion. The cause of true religion needs no bolstering by pretension of knowledge where none exists, or by affirmations of conviction that lack the note of reality.

CONDUCT OF THE CHRISTIANS OF THE APOSTOLIC AGE AS A CAUSE OF THE SPREAD OF CHRISTI- ANITY

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When the Founder of Christianity expired on the cross, he could not name one loyal supporter who understood him or his purpose; yet at the death of Paul, the first great missionary to the gentiles, about thirty-five years later, his followers were to be found far and wide in the Roman Empire, and by the close of the century had established churches in almost all of the large cities of the empire. This achievement of the first heralds of the gospel constitutes the most striking fact of the first century, and one of the most noteworthy facts of all history. It must ever continue to be cause for regret that the records of it are so meager; for we should like to know more of the men who made it possible, and of the methods of their work.

The New Testament is the chief source of information for this period, but it is only to a very limited extent a record in the strict sense of the term. It is didactic, not statistical. It presents ideas, inculcates principles, corrects errors in thought and practice, sets forth the ideal and incentives of proper conduct, but only partially records the steps of progress in the new movement.

While subsequent historians, notably Gibbon and Baur, have been at great pains to account for the rapid spread and development of the early church, the New Testament writers themselves attempt no explanation. Yet through direct and indirect reference they indicate what forces and agencies they themselves relied on in the work of extending the gospel.

First among these was the divine character of Christianity. It was not reckoned as a human force. They held it to be the word, the revelation, the power of God. It was God's enterprise, and must of necessity succeed. But, in a secondary sense, it was a human enterprise as well; for God was dependent upon human agents for

making the gospel effective. However, these agents were not to operate independently of him; they were to be aided by his presence and power through his Spirit. The saving of the world was, therefore, a divine-human undertaking, as the author of the Acts declares: "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."¹

In this work of carrying the gospel to all peoples they relied chiefly on four agencies, namely, preaching and teaching,² miracle-working,³ prayer,⁴ and conduct, or the manner of life of the advocates of the new faith.

The aim of this article is to ascertain, by an examination of the New Testament, what importance the missionaries of the apostolic age attached to conduct as a missionary agency, to determine to what extent their teachings were applied by themselves and their converts, and to discover the source and dynamic of their teaching on this subject.

1. The apostolic ideal of conduct as an agency for the spread of Christianity.—As society was then constituted there were certain political and social relations in which conduct played an important part. These were the relation of the Christian subject to the civil rulers; the relation of the Christian slave to his master, and of the Christian master to his slaves; the relation of the Christian wife to the non-Christian husband, and of the Christian husband to the non-Christian wife.

In the treatment of all questions arising out of these situations there is observable the utmost care in guarding the interests of the gospel. The officers of state, though pagan, were to be recognized as the servants of God for good, and were to be treated as such. In order that their praise might be elicited, they were not to be resisted, but obeyed, and that for conscience' sake. By the well-doing of Christians ignorant and foolish men were to be silenced.⁵

¹ Acts 1:8.

² Acts 17:1 ff., 22 ff.; 18:19.

³ Acts, chaps. 3, 4; 9:32-43; 19:11-20; Rom. 15:18, 19; 1 Cor. 14:22.

⁴ Acts 4:23-31; Rom. 15:30-32; Eph. 6:19, 20; Col. 4:3; 1 Thess. 5:25;

² Thess. 3:1.

⁵ Rom. 13:1-7; 1 Tim. 2:1; Tit. 3:1; 1 Pet. 2:13-17.

Slaves were to be obedient to their masters, not in the way of eye-service, as men-pleasers, but as slaves of Christ, looking upon their work for their masters as a service unto the Lord, and not unto men. They were not to contradict their masters or pilfer, but be faithful. By such conduct they would adorn the doctrine of God. Masters were to evince the same spirit toward their slaves and forbear threatening.⁶ If their masters were Christians, the slaves were to serve them as brothers; but even if they were non-believers, and the service was onerous, to such an extent that they could be described as "under the yoke," still they were to count these cruel masters as "worthy of all honor, that the name of God and the doctrine be not blasphemed."⁷ If for conscience toward God they endured griefs, suffering wrongfully, this was well-pleasing to God.⁸

Few situations of a more perplexing character can be imagined than that of a Christian and pagan of the first century united in marriage, and it is doubtful whether any relation called for a more thorough application of the principles of Christian conduct than did this one. In the Corinthian church the question arose as to what was the Christian's proper method of procedure under the circumstances. Paul's advice was that the believing wife or husband should be willing to continue in the marriage relation, provided the non-believing partner was willing; but if the unbeliever wished to sever the bond, it would have to be allowed. If, however, it was not severed, it might be possible to make their continued union the means of converting the unbelieving partner. "For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?"⁹ Wives were exhorted to be in subjection to their husbands, "that, even if any obey not the word, they may without the word be gained by the behavior of their wives, beholding their chaste behavior coupled with fear."¹⁰ Here it appears as if conduct was relied on as a last resort, even where preaching and teaching had failed.

Not only in such cases as those enumerated, where, of necessity, they were thrown into trying situations, were they to use these forced

⁶ Eph. 6:5-9; 1 Tim. 6:2; Tit. 2:9, 10.

⁷ 1 Tim. 6:1-2.

⁹ 1 Cor. 7:16.

⁸ 1 Pet. 2:18-20.

¹⁰ 1 Pet. 3:12.

relations as a means for the conversion of others, but their conduct in general was to be such that it would accomplish this end. Their lives were to be such that they would in no way hinder the spread of the gospel.¹¹ A model life was the effective answer to the gentiles.¹² Toward "those who were without," namely, the non-Christians, their conduct was to be characterized by wisdom, that is, a devout and proper prudence in intercourse with men. The time, or opportunity, for winning men to the gospel was to be properly used, "bought up"; while their responses to each one were to be pleasant and attractive, "seasoned with salt," under all circumstances, even when there might seem to be provocation for its being otherwise, as when vexing interrogations were maliciously put by objectors.¹³ While it was enjoined upon the Christians to do good especially to the household of faith, they were also to do good to all men.¹⁴ They were to provide things honest in the sight of all men; that is, so live as to arouse no one's opposition, and be at peace with all.¹⁵ The Philippians were exhorted to do all things without murmurings or dissensions, in order that, as blameless and harmless children of God, they might live without blemish in the midst of wicked men.¹⁶

In the Thessalonian church there were some who, in view of the expected speedy return of the Lord and the establishment by him of the messianic kingdom, were disposed to cease working for a livelihood and to subsist on the generosity of others. Paul, perceiving that such conduct would hinder the progress of the gospel, warned them against it in both of his letters to them, urging that they work with their own hands, even as they were charged by him in person, in order that they might walk becomingly toward them that were without, and have need of nothing. Moreover, they were to exceed this negative requirement, working not simply for self-support, but in order that they might be in position to render financial help to those who were in need.¹⁷

The apostolic ideal for the Christian communities was a life of mutual helpfulness, harmony, and affection. The members were

¹¹ Tit. 2:5-8.

¹³ Col. 4:5, 6.

¹⁵ Rom. 12:17, 18.

¹² 1 Pet. 2:11.

¹⁴ Gal. 6:10.

¹⁶ Phil. 2:14, 15.

¹⁷ 1 Thess. 4:10-12; 5:14; 2 Thess. 3:6; cf. Eph. 4:28.

to admonish the disorderly, encourage the faint-hearted, support the weak, be long-suffering to all,¹⁸ bear one another's burden,¹⁹ become the slaves of one another in love,²⁰ live harmoniously among themselves, prefer one another in honor,²¹ rejoice with those that rejoiced and weep with those that wept. Hatred was not to obtain among them,²² and they were not to speak against or judge one another.²³ All bitterness, wrath, malice, anger, clamor, and railing were to be put away, and they were to be kind to one another, tender-hearted, forgiving.²⁴

But this was not enough. It was insufficient to win, by a model life and direct acts of kindness, the confidence and love of men in general. If their salvation demanded self-denial, this must be endured.

Nothing can be finer than Paul's clear declaration of duty under such circumstances. The occasion for it arose through the inability of some of the early Christians to disabuse their minds of the error that to eat meat offered to idols was a sin. The merits of the question did not appeal to the apostle himself, as he distinctly affirms: "I know and am persuaded in the Lord Jesus that nothing is unclean of itself."²⁵ But there were some who had not the apostle's power of discrimination. How were those strong in the faith to deport themselves before these weak brethren? This question *did* appeal to the apostle, and he handled it with his characteristic thoroughness. The temptation was great for some to judge or despise the weak brethren, but this Paul forbids, declaring that to disregard their scruples would be to walk no longer in love, which would be a departure from the Christian ideal. The only proper course is neither to eat flesh, drink wine, nor do anything whereby one's brother is made to stumble.²⁶ To sin against the brethren by disregarding their scruples is to sin against Christ. In view of these important facts, Paul thus lays down his own course of conduct: "Wherefore if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble."²⁷

¹⁸ 1 Thess. 5:14.

²² 1 John 2:9-11.

²⁵ Rom. 14:14.

¹⁹ Gal. 6:1.

²³ Jas. 4:11.

²⁶ Rom. 14:7, 8, 13-15, 19, 21.

²⁰ Gal. 5:13.

²⁴ Eph. 4:31, 32.

²⁷ 1 Cor. 8:12, 13.

²¹ Phil. 2:1-5.

The same principle is appealed to when he says:

Let no man seek his own, but each his neighbor's good. Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jews or to Greeks [these terms designate the non-Christians] or to the church of God, even as I accommodate myself to the opinions, desires, and interests of all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved. Be ye imitators of me as I also am of Christ.²⁸

But their self-denial must be carried even beyond the point of accommodating themselves to the religious, racial, or intellectual prejudices, and caprice of men. Those who were openly opposed to them, who cherished animosities against them, who were positively hostile to them, must be won, cost what it would. Maltreatment must be endured, if necessary. Evil was not to be rendered for evil, or reviling for reviling, but contrariwise blessing.²⁹ Christians must answer objections with meekness and fear, having a good conscience that, wherein they were spoken against, those might be put to shame who reviled their good manner of life in Christ.³⁰

Such was the ideal of conduct, in so far as the first missionaries and interpreters of Jesus conceived its bearing on the problem of extending the gospel. Their view was that conduct was not to be determined by an appeal to their rights, privileges, or pleasures. On the contrary, these must be waived in the interest of an all-engrossing purpose, namely, the salvation of others.

2. *The realization of this ideal by Paul and the other chief missionaries.*—We are to inquire, next, to what extent this ideal of Paul and the other chief missionaries was realized by themselves. Paul's description of his manner of life and that of his associates, Silas and Timothy, during their missionary activities in Thessalonica, shows how fully they measured up to his high standard. Although they might have claimed authority over the Thessalonians as apostles, they would not, but, instead, became gentle with them as a nurse cherishing her own children. So intensely did they love them that they were ready to impart to them, not only the gospel, but their own souls even. They labored night and day in order that, in preaching

²⁸ 1 Cor. 10:24, 31, 32; 11:1; cf. Col. 3:17.

²⁹ 1 Pet. 3:8.

³⁰ 1 Pet. 3:15, 16; cf. Rom. 12:20, 21; 1 Thess. 5:15.

the gospel, they might not become financially burdensome. He called the Thessalonians to witness how holily, righteously, and unblamably he and his company had behaved.³¹

In attempting to re-establish himself in the confidence of the Corinthians, he could rely upon no appeal so strongly as upon his own conduct and that of his co-workers, which was one of extreme self-denial. They were hungry, naked, and without a fixed dwelling-place. They toiled with their own hands. Yet they blessed when reviled, endured when persecuted, entreated when defamed. The recital of these facts was for the purpose of convincing them of his unbounded love for them. They might have ten thousand tutors in Christ, but only one father. He had begotten them through the gospel, and his conduct toward them evinced a father's love.³² From the example of Peter and the other apostles, from the analogy of ordinary human conduct, even from the authority of the Old Testament, he could have demanded a financial support from the Corinthians. This acknowledged right, however, he refused to exercise. In substance he says: I have used none of these things, nor do I write for the purpose of inducing you to observe this obligation in my case. I would rather die than claim it. One principle I observe, namely, not to use my full right to support as a herald of the gospel, but to preach the gospel without charge. From the standpoint of right, justice, and precedent, I am under obligation to no one, but voluntarily I have brought myself under bondage to every class of men in order that my preaching may be the more effective. For the sake of the Jew I became as a Jew, for the sake of the gentiles I became as one of them. In order not to offend the man of weak conscience, I denied myself conveniences and pleasures, such as eating meat, drinking wine, and the like. I have adjusted myself to every condition of men, simply for the sake of saving men, "that I may by all means save some." My whole method of procedure, my manner of life, is controlled by one purpose, namely, the needs of the gospel.³³

In his second letter his language to the Corinthians is, if possible,

³¹ 1 Thess. 2:6-12; 2 Thess. 3:7-10.

³² 1 Cor. 4:11-15.

³³ 1 Cor., chap. 9. It may be observed that some of the early missionaries, including Peter, did not go as far in the practice of self-denial for the furthering of their propaganda as Paul did.

stronger. When stating his readiness to visit them, he solemnly promises not to burden them financially, adding that he sought, not their money, but themselves, and pledging his willingness most gladly to spend and be spent for their souls. He challenges them to allege that any of his emissaries, Titus and the brother accompanying him, or anyone, had been a financial burden to them.³⁴ As ambassadors of Christ, he and his followers gave no occasion for stumbling in anything, but by every possible means sought to commend themselves as servants of God, in order that the gospel might prosper. Patience, afflictions, necessities, distresses, stripes, imprisonments, tumults, labors, watchings, fastings, pureness, knowledge, long-suffering, kindness, love unfeigned—these were the virtues and activities which, to his thinking, were efficacious in extending the gospel.³⁵

However, these frequent labors, watchings, fastings, buffetings, and the like were visibly affecting the physical man. His strength and restless energy were gradually giving way under the heavy and constant strain. But what cared he for this, so the gospel continued to triumph? He says: Though we are always bearing about in our body the dying of the Lord Jesus, and death is at work in us, nevertheless life is at work in you Corinthians. With this he was content. Notwithstanding that he felt himself to be dying gradually, nevertheless he lived in the spirit.³⁶

In his address to the Ephesian elders he appeals to his manner of life among them during his three years' missionary activity in attestation of the genuineness of his ministry:

Ye yourselves know from the first day that I set foot in Asia after what manner I was with you all the time, serving the Lord with all lowliness of mind and with tears and with trials. . . . I coveted no man's silver or gold or apparel. Ye yourselves know that these hands ministered unto my necessities and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, it is more blessed to give than to receive.³⁷

From Paul's note to Philemon we learn that the expressions of endearment so frequently met with in his writings were not heartless conventionalities, but rather accurate expressions of a real and genuine regard and affection, which showed itself in practical deeds

³⁴ 2 Cor. 12:14-18.

³⁶ 2 Cor. 4:10, 12; 6:9.

³⁵ 2 Cor. 6:3-10.

³⁷ Acts 20:17-19, 33-35.

of helpfulness. Onesimus, the converted slave, who had run away from his master, Paul calls his "child," his "very heart." He was no longer a bondservant, but a beloved brother. If he had wronged his master, or was in debt to him, Paul offered to pay these debts.

Paul's letters show that he and the other great missionaries to the gentiles, his assistants—namely, Barnabas, Silas, Timothy, Titus, and others—were actuated by his ideal of the missioner's manner of life. Toward the close of his career, however, he found himself possessed of but few helpers of this character. Writing to the Philippians, he declared that all were seeking their own, not the things of Christ. Timothy and Epaphroditus he declared to be exceptions; Timothy having served with him in the furtherance of the gospel, as a child serveth his father; Epaphroditus having hazarded his life for the gospel.³⁸ Paul implies that men who were not like-minded were of no service to him.

3. *The realization of the ideal by the church at large.*—There is not much direct evidence in the New Testament to show how far the apostolic ideal of conduct was realized in the members of the various churches. A few statements, however, indicate that, barring some exceptions, they did not fall far below the apostolic standard. The church at Philippi, through its financial contributions, assisted Paul in furthering the gospel from the time of their conversion to the days of his imprisonment.³⁹ On account of their pure and exemplary lives, they shone as luminaries in the moral darkness, holding forth the message of life.⁴⁰ The Thessalonians became imitators of Paul, enduring affliction with joy, and becoming examples to all believers in Macedonia and Achaia, and, through their lives, became such effective heralds that from them the word of the Lord had gone forth, not only in Macedonia and Achaia, but in every place.⁴¹

That the apostolic ideal was realized by the church at large, and that their teaching regarding the missionary value of the manner of life advocated by them was sound, is abundantly shown by the sub-

³⁸ Phil. 2:19-30.

³⁹ Phil. 4:10, 14-18.

⁴⁰ Phil. 2:16.

⁴¹ 1 Thess. 1:6-8; cf. also Heb. 10:32-36. This testimony is not seriously affected even by the statements of the author of the Apocalypse in his letters to the Seven Churches. In the main, the charges here made are directed against a portion of the church-membership, and refer to a lapse from their former high standard of living.

apostolic literature. Tatian and Justin both testified to the influence of the life of the Christians in their conversion. The apologists of the period attached great importance to it. Professor Harnack says:

A whole series of proofs lies before us indicating that the high level of morality enjoined by Christianity and the moral conduct of the Christian societies were intended to promote, and actually did promote, the direct interests of the Christian mission.⁴²

Again he says:

Moral regeneration and the moral life were not merely *one* side of Christianity to Paul, but its very *fruit* and goal on earth. The entire labor of the Christian mission might be described as a *moral* enterprise, as the awakening and strengthening of the moral sense; nor would such a description prove inadequate to its full contents.⁴³

4. *The source and dynamic of the ideal.*—The source of the apostolic teaching on conduct as a missionary agency is found in the example of Jesus and the saving effect of his sufferings. Paul, in urging that each should please his neighbor for that which is good unto edifying, adds in support of his command these words: "For Christ pleased not himself. . . . Wherefore receive ye one another even as Christ also received you to the glory of God."⁴⁴ When enjoining that no occasion of stumbling be given to anyone, whether Jew, gentile, or Christian, he points first to his own example, saying: "Even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved;" and then declares his own conduct to be in imitation of that of Christ, his words being: "Be ye imitators of me, even as I also am of Christ."⁴⁵

His extreme sufferings, namely, his imprisonment, which was the result of his missionary zeal and activity, he could even rejoice in, because they made up what was lacking of the afflictions of Christ in his flesh for the sake of the body of Christ, namely, the church.⁴⁶ The meaning of the clause, "that which is lacking of the afflictions of Christ," is not certain. It may be either the suffering appointed to him by Christ, or "the continuation and further accomplishment of the divine aim in the sufferings of Christ," or, as is the more

⁴² *Expansion of Christianity*, p. 263.

⁴³ *Ibid.*, pp. 258, 259.

⁴⁴ Rom. 15:1-7.

⁴⁵ 1 Cor. 10:32-11:1; cf. 1 Thess. 1:6.

⁴⁶ Col. 1:24.

probable, "what in Paul's case still remained in arrear of the fellowship of affliction with Christ." In any case, there is a close connection indicated between his own sufferings in behalf of the church and the sufferings of Christ in behalf of men.

In the first Epistle of Peter appeal is repeatedly made to the example of Christ as the incentive for the conduct enjoined.

But, if when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps.⁴⁷

For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God.⁴⁸

Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind.⁴⁹

It seems evident from these passages that the early Christians conceived of Christ's work of saving the world as laid upon them, and that the vicarious character and reconciling efficacy of his sufferings were in a measure to be shared by themselves. Through their endurance of sufferings similar to his, they were to win men to God, and thus do their part in the work of reconciliation. It was natural, therefore, that their entire manner of life should be determined by its agreement with the conduct of their Lord and its saving effect upon the world.

Exacting and costly as this principle of conduct was in practice, it would be a mistake to suppose that its advocates and exemplars were actuated by a stoical sense of duty. On the contrary, their strange conduct toward a hostile world in the interests of its salvation was the spontaneous expression of disinterested love, which did not count the cost. Whatever their experiences might be, however much they were persecuted, whether imprisoned, or hungry, or naked, or despised, they *loved*, and, above the noise of the railing tongues of their enemies, false accusations, and the lashes of the Roman scourge, could be heard their note of joy and victory, a *p̄ean* of praise to him who counted them worthy to suffer shame for his name. These early followers of Jesus literally loved the unconverted, even their enemies, so passionately that they were willing to make any sacrifice which would effect their salvation. Paul even declared his willingness to

⁴⁷ 1 Pet. 2:21, 22.

⁴⁸ 1 Pet. 3:17, 18.

⁴⁹ 1 Pet. 4:8.

forfeit his own salvation, becoming anathema from Christ for the sake of the Israelites, his brethren according to the flesh.⁵⁰ This utterance of Paul has been styled unethical. We might rather call it, with Dorner, "a spark from the fire of Christ's substitutionary love." Without this dynamic of love the history of the spread of Christianity in the apostolic age, as it has been handed down to us, would have been an impossibility.

⁵⁰ Rom. 9:1-3.

THE SUNDAY-SCHOOL CURRICULUM

I. THE SCOPE OF A SUNDAY-SCHOOL CURRICULUM

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The curriculum of a Sunday-school should be unprovincial, classified, and graded.

I. AN UNPROVINCIAL CURRICULUM

1. Sunday-school instruction should aim to cultivate religious living, worship, the reading of religious literature, and an appreciation of the social tasks which confront the church the world over at the present time.

2. The principal subject-matter should be biblical history and literature. But (*a*) the literary material should embrace every principal variety of religious masterpiece, including history, story, prophecy, essay, discourse, drama, psalm and hymn, and other poetry, in order thoroughly to voice and quicken our religious thoughts and feelings; (*b*) and the historical material should embrace both biblical and church and mission history, the history of non-Christian faiths, some biographies of other than Christian and Hebrew worthies, and a survey of the divine guidance of the world within the life-time of the pupil.

II. CLASSIFICATION BY DEPARTMENTS OF STUDY

Worship, religious literature, religious history, and religious discussion should be recognized as so many departments of instruction, each with courses of its own for nearly every grade, in order to promote the special practice of the different methods of teaching peculiar to each as a more or less independent form of religious expression.

1. Worship is learned (*a*) by actual worship, and (*b*) by the exposition of the forms, purpose, and nature of worship. It calls for several elective forms of ritual and a series of lessons upon worship.

2. Religious-literature courses will furnish stories and all other varieties of religious masterpieces. (a) Story work calls for story-telling by the teacher and pictorial (selected prints), oral, written, and art (drawings) reproduction by pupils. (b) Masterpiece work calls for a furnished list of biblical and other passages, copious enough for selections to be made by pupils for the compilation of scrapbooks, (1) some of the pieces for memorizing, (2) and some for devotional reading. (c) Exposition of biblical books calls for furnished lists of the books most worth while, and printed introductory and expository comment for the assistance of teachers and pupils.

3. Religious-history courses call for narrative composition by pupils, illustrated with maps of the pupils' own making, and pictures selected and mounted by them, and the peculiar aids to historical study already familiar to Sunday-school students.

4. Religious-discussion courses call for furnished lists of topics on conduct and doctrine, and tabulated facts, authorities, and issues for the discussion of each subject.

III. A GRADED CURRICULUM

The gradual development of a child's nature, and the progressive demands made by society upon his religious capacities, call for a grading of methods of instruction already conceded by the common practice of grading classes of pupils according to age. Convenience dictates, and honest exegesis seems to demand, that the historical material be graded also, if it is to yield the various spiritual lessons required by pupils of different ages without violent interpretation.

1. Worship may be graded by different ritual for (a) kindergarten and primary grades on the one hand, (b) and Grades IV-XII on the other.

2. Religious-literature courses may be graded: (a) Children of story age (kindergarten grades and primary Grades I-III) call for stories and some selected masterpieces especially adapted to their religious needs. Stories themselves may be graded, in a measure (1) by form, beginning with the simplest and proceeding, as a rule, from fairy-tales (because stories of virtue triumphant) to fables (e. g., Æsop's animal fables), myths, legends, nature-tales, stories of Jesus and other biblical characters, and non-biblical anecdotes; (2) and

by teachings, beginning, as the nature of children dictates, with stories of implicit obedience, and proceeding with occasional stories both of reasoning obedience and kindness, to stimulate the growth of conscience and incipient altruism, neither of them very practical motives of conduct for children of this age. (b) Pupils of nine years of age are ready for the collecting of religious masterpieces, and before the end of school age will be capable of appreciating all of the literary forms in which religious masterpieces are couched. (c) Adult classes should undertake an expository study of separate Bible books and authors.

3. Religious-history courses should be graded, because the child repeats the experience of the race and every people, in that the development of conscience essentially precedes any great capacity to love, just as a decided development of the constructive imagination of races and individuals follows later still. We may recognize:

a) The period of conscience-building (Grades IV-VI). Conscience is developed by reasoning upon duty, the capacity for which is asserted even as early as the seventh year. Conscience should be well educated by the dawn of adolescence. (1) Hebrew history expresses the reflections of prophets and historians upon the reasonableness of obeying Jehovah, by revealing for us how the religious success of Israel affected the world, and every deed and policy of Hebrew citizens affected Hebrew society for weal or woe; and Old Testament history, from the exodus to the birth of Christ, may be prescribed for pupils of from nine to twelve years of age. (2) Selected parallel and supplementary New Testament narratives, the teachings of the prophets, and the course in religious masterpieces may furnish the Christian standards by which to judge the more or less imperfect ideas of God and human conduct characteristic of Old Testament historians. (3) Missionary biography may be graded according to the stages of civilization of the pagan peoples involved, and each missionary considered may be studied, as nearly as possible, at the same time as the Hebrew prophet who may be laboring with the Israelites when in an approximate stage of material development.

b) The period of altruism (Grades VII-XII). Adolescence is the period of the most marked development of the affections, and the sacrificial lives of Jesus and the apostles express the now first

imperative ideals of love, which should be very thoroughly appreciated by the eighteenth year. (1) Two years are necessary for the life and teaching of Jesus; (2) two years for the lives and teachings of the apostles, (3) and two years more for the history of revelation within the Bible and the history of biblical literature. (4) Church history, or Christian biography, falls within this period, (5) and the biographies of pagan sages.

The history courses are better confined to the ten months of the academic year because of the effect of summer vacations upon class attendance.

4. Religious-discussion courses may be graded. The reflection necessary is not sufficiently developed before the beginning of history age, or the tenth year. (a) Classes of Grades IV-XII call for topical talks and discussions upon obedience, fairness in play, veracity, good temper, sexual morality, temperance, honesty, the sins of graft and war, missions, immortality, and consecration to the cause of Christianity, the latter involving the circle of ideas or doctrines which determine the Christian religion. (b) The decided development of the constructive imagination at about the eighteenth year calls for topics for graduate, or "adult," classes, relating to social betterment, philanthropy, church policies, and other problems ethical and theological, and a well-developed course for the training of Sunday-school teachers.

No courses should be divided into strictly one-Sunday lesson sections. Such dictation is no longer tolerated by day-school teachers

BIBLICAL TEACHING ON THE RIGHTEOUS ACQUISITION OF PROPERTY

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A statement of biblical teaching on any economic problem must assume two facts; first, biblical writers dealt with man as he is creatively constituted; second, the Old Testament purports to be a record of a revelation of God to a peculiar people, and the New, a record of God's revelation in Jesus of Nazareth. The teaching of either Testament on any other subject than the character of God and his demands on men lies outside its dominating purpose. These two presuppositions require fuller statement.

Man's constitution.—Man's organic life necessitates recurring wants and cravings, whose final end is the maintenance of individual life and health, and the continuance of the species. His mental life has inherent tendencies and desires whose final end is action for self-improvement. Both appetites and desires are acquisitive impulses. The tremendous forces of bodily craving and mental tendencies urge men to act for self-interest only. On the contrary, man is by constitution social. By contact with others affections are evoked, and the altruistic impulses recur as insistently as egoistic appetites and desires. They go out to other sensitive beings, and issue in benevolent or malevolent results for them. The final end of love, sympathy, gratitude, and generosity is the good of society; indirectly, the good of self. Thus, man finds that he is by creative design at once selfish and social, egoistic and altruistic. He cannot be one, and not the other. He must be both. He must acquire; he must permit others to acquire. It is to man endeavoring to interpret the tongues speaking confusedly within his constitution that the voice of prophet and apostle came, saying: "This is the way; walk thou in it."

Character of the Old Testament material.—Hebrew prophets and historians uniformly insisted that Jehovah had chosen Israel

for purely moral and religious ends (Gen. 18:19). Accordingly, Abraham is not portrayed as warrior, nor statesman, nor diplomat, nor jurist, nor financier, nor educator, nor philosopher, nor philanthropist, nor reformer; but as originator of historical monotheism—the father of the faithful. His descendants were not given Palestine as an end in itself, but as a place where religious and moral lessons could be learned through experiences gained amid actual historical processes. The purely ethical purpose of Jehovah is startlingly expressed by Amos: “You only have I known of all the families of the earth: therefore will I visit upon you all your iniquities” (3:2). Character, not land, was the prophet’s ideal.

Again, Jehovah’s choice of Israel necessitated the theocratic form of government. By deliverance from Egypt he became the nation’s King. The King aimed to disclose his unique character and his unique relations to his people. This was done by rigorously separating them from other peoples, by giving them laws and ordinances that served as wall of partition, and by assuming a position of seeming hostility to all nations not included in the covenant. The laws regulating conduct of members of the theocracy were at once religious, ethical, and civil. No distinction was made between sin, immorality, and crime. That is, the distinction between church and state, so characteristic of present mode of thought, was not conceived in Israel. A corollary of the peculiar relation of Jehovah to his people was that the statutes did not express the character of either the King or his subjects. They were too lax to represent the divine ideal, and too strict to reflect the actual historical condition of the governed. Legislation gave a standard to be reached, but it was also an accommodation to deeply rooted customs and institutions, in order to regulate, restrict, and ultimately abolish them.

With these presuppositions in mind, a fair degree of accuracy of interpretation may be expected.

Old Testament legal literature.—Hebrew legislation assumed that man’s constitutional appetites and desires normally and legitimately issued in possession of property; it assumed also that their satisfaction habitually culminated in infringement of rights of neighbors. It therefore aimed to check the force of acquisitive impulses by supplying and stimulating altruistic motives. It did this in

two directions; namely, love and gratitude toward God, sympathy and generosity toward men.

Godward affections. The religious obligations of the "Ten Words" are based on the fact and doctrine: "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage" (Exod. 20:2). By this act divine grace was revealed and thankful love incited; by this act, too, Jehovah became Israel's King. It was he who had given them houses, and lands, and cisterns, and vineyards, and orchards, for which they had not toiled (Deut. 6:10-15). Recipients of royal bounty were cautioned to beware of the temptation to attribute their wealth to their own power and ingenuity (Deut. 8:11 ff.). In order to make the caution effective, no Israelite was permitted to hold land, the chief form of capital in Palestine, in perpetuity (Lev. 25:23). He was simply tenant on the King's estate, and could not use his capital as if he had absolute right in it. He could not dispose of the land permanently (Lev. 25:14, 15). To prevent monopoly of land by a few families, redistribution was required every fifty years (Lev. 25:10 ff.). Again, no loyal subject approached the King empty-handed (Exod. 23:15; 34:20; Deut. 16:16). Offerings of tithes, of first-fruits, of first-born, of meal-sacrifices, and of burnt-sacrifices were taxes on tenants, and were conceived to be a rendering back to Jehovah of that which he had given. Corban, in all its forms, was the nation's recognition of its King's royal right to the best and to all.

Evidently, the conceived kingly relation of Jehovah to Israel, with implied obligations, tended to check abuse of the acquisitive powers of loyal subjects.

Manward affections. Long before Moses, society had required laws for protection of family, life, property, and reputation. Hence, though Hebrew legislation embodied ethical ideas already current, it also enacted laws that made more decidedly for development of sympathy and generosity. While in relation to fellow-men absolute right in property was recognized, and a property-owner's rights were protected against loss by theft (Exod. 22:1 ff.), by criminal negligence of neighbor (21:33 f.), by carelessness of neighbor 21:25; 22:6), by trespass (22:5), and by dishonesty or carelessness of either trustee (22:7 f.) or borrower (22:14); on the contrary,

laws requiring mildness toward slaves, charity for the poor and distressed, justice for strangers, kindness toward enemies, and consideration for animals show that duties rather than rights were the King's primary consideration. The command, "Thou shalt love thy neighbor as thyself" (Lev. 19:18), is but a restatement of the commands forbidding injury of fellow-man in person or property by act, word, or desire (Exod. 20:13-17).

How far removed Hebrew legislation was from the notions underlying modern legislation governing commercial enterprises may be sufficiently illustrated in the enactments concerning interest. Of the many forms of acquisition of property the one most common and most free from reproach is interest accruing from money loaned; yet Israelites were forbidden to exact it of their fellow-countrymen (Exod. 22:25; Lev. 25:37 f.; Deut. 23:19). This regulation assumed that the borrowing was not for speculative purposes, but made necessary by the poverty of the borrower. The lender was forbidden to take advantage of his neighbor's penury, and make gain of his distress. Analogous to this law was the one forbidding collection of just debts by severe measures, on the presumption that the debtor was honest, but in too straitened circumstances to pay legally contracted obligations (Deut. 24:10 f.). Such prohibitions did not apply in international business operations, however, on the presumption that in such circumstances money was borrowed and debts contracted for purposes of financial gain (Deut. 15:3; 23:20).

The study of the legal literature of the Old Testament reveals the facts, first, that the prescriptive enactments assume an economic condition and a relation of God to land and people not now existent; second, that the moral and religious motives prompting the specific enactments are still applicable to men bent on acquiring property. God is to be desired more than his gifts; fellow-men loved more than their property.

Prophetic literature.—The ideal characters of Hebrew historians were not praised for acquisitive powers, but for their altruistic impulses. Abraham, indeed, was rich, but not greedy for gain (Gen. 14:23, 24); Lot also was rich, but coveted more (Gen. 13:10 ff.). Esau is a perfect picture of one dominated by appetite;

Jacob's crippled thigh is a constant reminder of futility of acquisitive cunning in fulfilling Jehovah's purposes; Joseph's exaltation is for altruistic ends; and Achan's greed warned Israel that Palestine was not a field for plunder. The same ideals remained when Hebrew tribes were compacted into national unity, and when primitive simplicity of life gave way to luxury and despotism. True, historians dwell with delight on Solomon's administrative talents (1 Kings 3:9). They tell how he guarded the frontiers of his kingdom by building and garrisoning walled cities at strategic points; how he negotiated commercial treaties with Tyre, Sheba, and Egypt; how population increased and food-stuffs abounded; and how demands for agricultural and manufactured products multiplied until what had been luxuries became necessities. Yet, on the other hand, they also tell how building operations, extension of royal estates, and increase of the royal harem introduced pomp and luxury into the court; how imposition of heavy taxes reduced a large part of the population to practical serfdom; how the gulf between king and subject, rich and poor, became widened; how, in short, luxury, pride, poverty, and oppression were the price paid for material wealth. No wonder the breach between prophet and king occurred early in the history of the monarchy. The king embodied ideals congenial to those who laud acquisitive powers; the prophets instructed the people, king and subject, priest and layman, rich and poor, how to acquire rightness of character, not how rightly to acquire property. David and Ahab, endowed with far more than ordinary acquisitive ability, are contemptible in their royal robbery of Uriah and Naboth; Nathan and Elijah were the historian's heroes. In Israel might did not make right.

That which is persistently suggested by the narrative writers is explicitly taught by the writing prophets. Amos beheld everywhere passion for gold and self-gratification. Nobles were indifferent to moral disorders; judges were venal; people were brutally licentious. Rich men had become so by violence (3:10), by dishonest trading (8:4-6), by oppressing debtors (2:6-8), and by perverting justice with bribes (5:11, 12). They indulged themselves in magnificent houses (3:15), luxurious ease, gluttonous eating, and frivolous mirth (6:4-6). Likewise, Hosea was broken-hearted at the

regnancy of appetite and passion. The population had become stupid by indulgence in drunkenness and fornication (4:11, 17, 18); the land was full of thieves, perjurors, adulterers, and murderers. Even priests delighted to see their fellows sin, that they might receive sin-offerings as means of feasting (4:8). Micah gives a fairly clear picture of how wealth was acquired in his day. Princes and judges are in league to oppress (7:3), and are heartless about the misery they cause (2:9; 3:2, 3). They grind the poor by excessive taxation (3:10). Priests and prophets officiate for money, and therefore teach pleasing things (3:5), caring nothing for justice. The strong villainously seize the possessions of the weak (2:1, 2). The prophet sees the ruler, the speculator, the promoter scheming in the silence of the night to overreach his neighbor, and curses the practical deification of might. "Woe to them that devise iniquity and work evil upon their beds; when the morning is light, they practice it, because it is in the power of their hand. They covet fields, and seize them; and houses, and take them away; and they oppress a man and his house, even a man and his heritage."

Ezekiel, too, speaks to his generation: "In thee have they taken bribes to shed blood; thou hast taken interest and increase, and thou hast greedily gained of thy neighbors by oppression" (22:12). He describes the ideally just Israelite as one who had not wronged his neighbor in that he has restored to the debtor his pledge, has taken nought by robbery, has not given forth on interest, nor taken any increase, has executed true justice between man and man (18:5-9). In brief, all the prophets from Amos to Malachi concern themselves with enunciating principles, and do not stoop to casuistry about legitimate methods of amassing wealth. They condemn avarice, the sinful greed for acquisition; they do not specify the amount of property a man should possess, nor define processes for obtaining it.

Teaching of Jesus.—Jesus comprehensively defined his mission in the words: "I must publish the good news of the kingdom of God" (Luke 4:43). In the course of his ministry he defined his work more minutely by stating what he came to do and what not to do. It was not his purpose to assume sovereignty over political

divisions of the world (Matt. 4:8-11), nor act as arbitrator in the distribution of property (Luke 12:14). He did come to seek the lost, to heal the morally sick, to invite sinners to repentance, and to give peace to burdened consciences by announcing forgiveness of sins. He pronounced blessed those who hunger and thirst after righteousness, not those who seek food and clothing. The object of human endeavor must be God's righteousness. To value anything less than God the supreme good is to miss eternal life (Matt. 19:6 ff.). To seek earthly treasure is to blunt the moral sense (6:19 ff.). If man should employ his acquisitive powers so successfully as to gain the world with its abounding material resources, he would gain nothing in comparison with what he himself might become in moral excellence. Gold and character are not interchangeable terms. Ethical values cannot be expressed in terms of commerce, except by analogy. Coins current in the world of business are of no avail in the kingdom of God (Luke 9:23-25). Jesus, therefore, demanded absolute self-surrender to himself as the mediator of the good he brought to men, even though the surrender involved a shameful death. Of course, all other sacrifices are included in this supreme attestation to the value of righteousness. Readiness to give riches to the poor (Mark 10:21), severance of home ties (Luke 14:26), mutilation of the body (Mark 9:43 f.), are to be expected of him who is willing to meet the death of the cross.

In view of Jesus' conception of his mission and of his estimate of the relative worthlessness of human possessions (Luke 12:15), it is almost grotesque to inquire: What did he teach about proper methods of acquisition of property? And when his words are examined, it is discovered that with purely economic questions he was not concerned. He said nothing about the existing institution of slavery, assuming that the slave had his duties as slave (Luke 17:7-10); he said nothing about forms of government, modes of taxation, equitable rates of interest, housing of the poor, rent, workingman's pay, production of capital, and exchange. Of taxation he said nothing, except when asked, and then assumed its legitimacy (Mark 12:14-17); of wages he simply said: "The workman is worthy of his wages" (Luke 10:7). How far Jesus

conceived his mission to be removed from the sphere of arbitration in isolated acts of life, and thus occasioning the rise of a body of prescriptive judgments which would issue in a religion of legalism, is illustrated in his treatment of the questions concerning payment of the half-shekel, the tribute to Cæsar, the woman taken in adultery, and the division of inherited property. In the last incident he instituted no inquiry into the equity of the brother's claim, but rebuked the sin that occasions all litigation in respect to property rights. Greedy desire to have more was equally the cause of the demand for division and of the refusal to divide. Hence, Christ entered upon no academic discussion of what appetites and desires normally demand; nor did he insist that normal demands are legitimately satisfied; nor did he casuistically set limits to acquisitive powers in particular cases. He demanded restraint upon desire. "Take heed, and beware of every form of acquisitiveness" (Luke 12:15). Then, in order to show that he had not in mind the mode of acquisition, but the fact of it, he told the story of the Rich Fool. The one condemned is not a money-lender, a banker, a tradesman, a monopolist, but a farmer. It is assumed that the farmer is honest, that he is not an oppressor of workmen. He is simply following the lead of nature, depending upon rain and sunshine for increase of grain and fruits. His gains are the results of God's beneficence to the agriculturist. Yet this man, who followed the least censurable of the many methods of securing increase, is termed a fool. For he looked upon everything acquired as his—*my* fruits, *my* barns, *my* grains, *my* goods. He has a grasping disposition; he is wholly self-centered. This temper of mind Jesus condemned. "And ye, seek not what to eat, and what to drink, and be not tossed about with cares." On the contrary: "Sell what ye have, and give alms; make for yourselves purses that grow not old, a treasure unfailing in the heavens, where no thief approaches, nor moth corrupts. For where your treasure is, there will your heart also be" (Luke 12:33, 34). That is, amid the clamorous claims of appetites and desires, cultivate the spirit of other-worldliness; seek supersensuous realities.

But Jesus was not an ascetic. The world was his Father's world. The earth, with its abounding resources of grains and fruits

and valuable minerals, and with the possibilities of increasing human comforts by handicrafts and commerce, was given to man to subdue and use. It is as wrong to despise wealth as to long for it; it is as wicked to condemn the rich for their riches as it is to condemn the poor for their poverty. Man *in* the world must do his work with powers and implements given him, but he must not be *of* the world. He is part of it, but above it. Jesus recognized this when he appealed to human desires for reward and position as motives for work in the kingdom of God. He assumed that there were inequalities of native endowments, and consequent inequalities in results of labor (Matt. 25:14 ff.); that with such inequalities man must employ his powers to the utmost of ability and with greatest fidelity, and expect commensurate advancement in social station (Luke 19:11 ff.); that a proprietor had the privilege of making his own terms with employees (Matt. 20:1 ff.); that, in relation to fellow-men, a proprietor had absolute right in the increase arising from the labor of men employed in his business (Matt. 21:33 ff.); and that every man, however limited his capability, must increase the capital, however small, intrusted to him (Matt. 25:26 ff.). In the complex relations of the industrial world, where the workman is worthy of his wages, whether employed in agriculture, manufacture, commerce, or in professional pursuits of law, medicine, or education, account must be taken of the willingness, the ingenuity, the ability, the output of the workman in estimating the amount of wages. It follows that incomes will vary. In the disposition to claim results for God-given acquisitive powers, two principles must govern conduct in the business world. First, "Be not insistent on rights" (Matt. 5:38 ff.); second, "Be generous in treatment of rivals" (Luke 6:34-36).

The one method of acquiring property that Jesus condemned was the one employed by grasping Pharisees, who used their piety as an instrument with which to win the confidence of those whom they wished to overreach (Mark 12:40). All other methods must be regulated by the comprehensive command: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself."

Apostolic teaching.—The apostles grasped the meaning of Jesus'

mission, and found in it the blessing of giving, not of receiving. It is almost impertinent to look for instructions on proper ways of commercial gain to men who regulated their conduct in the spirit of the saying: "It is more blessed to give than to receive" (Acts 20:32-35). They constantly reaffirm their Master's assertion that covetousness is a vice so wholly inconsistent with the relation of a Christian to his Father, God (Heb. 13:5; Eph. 5:3), that it is termed idolatry (Eph. 5:5; Col. 3:5). They reaffirm the truth that, as against God, there is no absolute proprietorship in property. If he has placed property, whether much or little, in man's possession, it is a deed of trust, and the recipient is simply steward. The ability given to acquire it is from God; the employment of ability must be with view to God's approbation; the fruit of labor must be used for God's service. "Come now, ye that say, 'Today or tomorrow we will go into this city and spend one year there, and trade, and get gain;' instead of saying, 'If the Lord will, we shall both live, and do this or that'" (James 4:13 f.). "According as each received a gift, ministering it among yourselves, as good stewards of God's manifold grace" (1 Pet. 4:10).

As against fellow-men, the apostles recognized absolute right in property—even in forms of property that are now condemned. They accepted the social facts of their day; they assumed that a slave-owner had right to his slave's labor, and to deprive him of it was to injure him. So sensitive was Paul on this point that he was willing to pay the loss accruing to Philemon from the absence of the runaway Onesimus (Philemon, 18, 19). The apostle did not argue the owner's right, nor institute inquiry as to how the slave was acquired, whether through capture in battle, through slave-trading, or through birth in the owner's house. He was content to accept society as it was, and permit the principles of Christ's teaching to issue ultimately in the reconstruction of the social order.

In the course of their instruction in practical ethics, the apostles recognized certain necessities that must be met by the fruits of labor. They regarded non-producers of values, whether the idle rich or the idle poor, as a menace to society and unworthy to bear the Christian name. In consequence, they enjoined acquisition of property to the extent of satisfying the necessities of personal life (2 Thess.

3:10, 11), and of providing food and shelter for dependent ones in the home (1 Tim. 5:8). Not only self-respect, but also charity, was given as a motive for honest labor. "Let the stealer steal no more; but rather let him labor, working with his hands that which is good, that he may have to impart to him that has need" (Eph. 4:28). No limit is set to the amount acquired. Property in itself is not to be the object of endeavor. The man of God shuns the temptations and the snares, and foolish and hurtful desires, which come from desire for wealth, regarding the love of money the root of every form of evil; and if in God's providence he is rich, he deems his wealth a gift of God, a trust from God to be rightly enjoyed and rightly distributed (1 Tim. 6:9 ff.).

The cure for unrighteous acquisition is to cultivate the spirit of contentment (1 Tim. 6:6); to reflect upon the futility of riches in the crises of life (1 Tim. 6:17 f.); to look upon all men as brothers by creation (Acts 17:26), and brothers in the unity of one common need and one common mercy (Rom. 11:32); and to love fellow-men as Christ loved them (John 13:34; 15:12).

THE MATERIAL OF RELIGIOUS EDUCATION: COMMENT AND CRITICISM¹

Professor Ballantine's article on "The Material of Religious Education" makes one envy the children of the future who will be privileged to study such a curriculum as he suggests. Great will be their advantage over us of the present generation. As they undertake the duties of maturity, they will feel at home in the real world of moral activities which they enter, and will know their own place and work in that world; while the most of us have had to explore that world and grope our way to our proper position in it, through effort slow and painful because hardly begun until the golden period of youth had passed.

That material of religious instruction should by no means be limited to the Bible follows inevitably from the fundamental truth that shines forth from so many portions of the Bible itself, namely, that God is in his world. If God was acting in the history of ancient Israel, if through Israel's great personalities he imparted spiritual life to that people, then he is acting today in the history of the United States, and through America's great men he is presenting to American youth the ideals which will uplift and ennable them. To know the history of his own country is, for an American, far more important than to know the history of Israel; and it is better for him to study the lives of Washington and Lincoln than to try to put himself back into the times of Abraham and Moses. To understand the great moral movements of the present is worth more—since it is in the present that one's life must count for good or ill—than to have an acquaintance with events remote in time and place.

There is danger that the new interest in religious education may promote a practical Bibliolatry; and this may in part be laid at the door of the biblical scholars themselves, because they have such contagious enthusiasm in the prosecution of their special studies, and are presenting the results of their research in such enticing textbooks. President Harper, by his extraordinary teaching gift, made his pupils feel that the study of Hebrew was well-nigh the most important of pursuits; and he and others who have sought to encourage the study of the Bible have done their work so very well that one feels a real temptation to study nothing but the Bible. Thus the very excellence of modern biblical scholarship and the

¹ A symposium upon "The Material of Religious Education," by Rev. W. G. Ballantine, D.D., LL.D., in the *Biblical World*, February, 1906, pp. 112-17.

success which has rewarded the effort to popularize Bible study may, for the time, reinforce the unscholarly, but too popular, tradition that the Bible is all-sufficient for the purposes of religious education.

Clearly there are two underlying facts that should be recognized and borne in mind by those who choose the material for moral and spiritual instruction. The first is that the Bible is not homogeneous, Christian in all its parts, and fit from beginning to end to be used in training the young. A Sunday school may be truly a "Bible school," and yet not necessarily and always a school of Christianity. Whether it is the latter or not at a given time will depend on the portion of the Bible that is then being used. When pupils are required to go through the whole book in so many years—the ideal of the uniform lesson system—it is certain that much of their time is spent, not in learning to live a Christian life, but in obtaining a smattering of ancient history, some knowledge of primitive ways more or less barbarous and of various obsolete religious customs, and a contact with moral ideas long since antiquated, and with conceptions of God that Christianity repudiates. The Christian element in the Bible should be exalted and all else kept down in its proper place of inferiority. The second great guiding fact—more important still—is that the word of God is not limited to any volume; that there is a larger Bible, of nature and of humanity, to which God is ever adding new pages. From this larger Bible it is our right and our duty to draw freely material that shall direct and inspire in Christian living those who will come after us.

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The fundamental materials of religious instruction in the Sunday school include (1) the Bible, its great stories, its great, typical lives, its great teachings, together with the elements of critical appreciation of authors, styles, and forms, and enough geography and the like to give a sense of reality and, incidentally, opportunity for expression; (2) the church, enough of its history and doctrine to prepare for intelligent and loyal membership; (3) practical living, including missions, movements of prevention and reform—in a word, enlightened social service, past and present, in theory, in history, and in personal application. To these may be added, especially for young children, (4) nature stories, pictures, and manual activities, designed to develop the idea of God in a natural way.

Enrichment, expansion, and socialization are watchwords of modern

education. The more broadly and vitally the field of religious education is conceived, the more easily and efficiently will the work of instruction in any part of the field be accomplished.

Turning from guiding principles to the concrete suggestions of the article under review, I agree that the study of subject-matter in the Sunday school should be but sparingly hortatory and homiletic; that teaching should be sharply distinguished from preaching, and the latter confined to its own place. This for the reason, mainly, that moral judgments and taste are in these days—and most properly—based less upon biblical texts or passages, upon isolated instances, or even upon whole characters, unless these are taken in connection with their environment, than upon organized masses of experience and truth. The effective sanctions of morality are coming more and more to be physiological, psychical, social, spiritual. If a biblical text or instance coincides with these, it is accepted as confirmatory; if not, it is likely to be rejected or discounted as not applicable. What, then, is the use of studying the Bible? That, *when rightly studied*, it affords precisely those psychical, social, and spiritual sanctions which serve as a court of last resort. The expression “rightly studied” means among other things, *broadly* studied—studied, that is to say, in masses, in perspective, in long reaches of cause and effect, of character and inevitable consequence. If a textbook “giving the main facts of Hebrew History” were to be written in this way, it would be a valuable aid to teaching. I think, too, that a textbook containing “the choicest extracts of poetry, wisdom, and prophecy,” with aids to their understanding and appreciation, would be helpful. There is room, also, for new attempts at the selection and adaptation of stories and narratives.

I must emphatically dissent, however, from the view that “these four small books” should be “expressed in English as spoken today in America.” To do this would be to deprive the old stories of much of their unique charm and value. Is it not a precious thing that in the language of the English Bible we have a medium of expression that conveys, not merely the ideas, but the very atmosphere of antiquity and devotion? The self-estrangement (*Selbstentfremdung*) which is wisely regarded as indispensable to a child’s development can never come through modernized studies. “To begin with things nearest at hand” is but a half-truth. “For each stage what that stage calls for” is a safer dictum. And the needs of the child, at each stage, call for both that which is near at hand and also that which is remote from his hand, but for that reason all the nearer to his heart. “English as spoken today in America” is comparatively foreign to the inner life of boys and girls; but with the quaint, naïve,

concrete, poetical language of the *Boy's King Arthur* and the English Bible they are at home.

With the spirit of the suggestion "that a large place should be given to books that shall instruct and interest the growing youth in the ways in which good is now being done," I am in hearty accord. Such work is invaluable. I hardly think, however, that the responsibility for such work rests entirely on the Sunday school—it is largely within the legitimate province of the week-day school.

As for dealing with the "drink question" in Sunday schools, by the use of a textbook upon stimulants and narcotics, I think such means likely to be too negative and too narrow. The main burden of such teaching should rest on the common schools, where it will be done the more efficiently the less it is interfered with by well-meaning but misguided organizations and manipulators.

With the general positions of Dr. Ballantine's article, as I understand them, I heartily agree: the enrichment and expansion of the curriculum of religious education is inevitable; there should be a rigid exclusion of the relatively unimportant and the non-essential; the provision of suitable textbooks of the highest grade is imperatively demanded. Such books, by the way, must be made with consummate skill. They will cost considerably more than people are accustomed to pay for religious textbooks, but they will be worth incalculably more even than their cost.

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NEW YORK.

I am fully in accord with Dr. Ballantine that "the time has come for a revolution in religious education," and that the crux of the Sunday-school problem of today is "the question of material." I will go much farther, and assert confidently that the revolution is rapidly progressing, with every assurance of success.

In his argument no account is made of present-day conditions and the limited possibilities of the Sunday school within the brief period of not more than fifty half-hours during the whole year, and even these subject to numerous interruptions that hinder or destroy the accomplishment of progressive instruction. He also fails to take into account the personal limitations of the vast host of "teachers" who are practically unlearned, and untrained even in the simplest educational principles, who render voluntary service, often of the most primitive sort, to pupils whose absolute lack of home training, whose irregular attendance, and whose indifference cannot easily be remedied, whose attention cannot easily be compelled

except by a power that few possess, and whose school accommodations and class environment almost utterly preclude good and thorough work. Besides, he seems to regard the Sunday school as the one and only means whereby religious education of the young is to be effected, when there are other agencies with a like purpose.

It is quite true that "the main body of Sunday school workers show no consciousness that there is any large matter for investigation here." But the body is large indeed, and we must not expect it to move rapidly until conviction of need permeates it in its entirety. It will not be easy to overcome the inertia produced by generations of indulgence in low ideals, with inadequate conceptions of the greatness of the work.

The important initial effort must therefore be with those who direct the Sunday school and those who teach. Whether the designation be Sunday, or sabbath, or Bible school is immaterial; essentially there can be but one textbook, the practical value of which must depend largely on the quality and capacity of the man or woman who brings it into right relation with those who are being taught. If that book were supplanted, and the message of God through and by it were no longer made known, there would be irretrievable loss to humanity. No well-ordered school of today is without more or less of teaching, direct or indirect, concerning the development of the Christian church and the history of Christian nations. In addition, "the problems and activities of the religious life of today" are constantly presented in numerous ways and through numerous channels. The boys and girls of younger and older years are being taught by means of pulpit and press and public school and academy and college, by competent and experienced teachers who, if conscientious, will not ignore the applications of the Bible truth to individual daily life, but will keep pupils "face to face with 'God in his world.'" Following the method suggested by Professor Ballantine, a pupil might, under direction of a highly educated and thoroughly competent Sunday-school teacher, learn much of biology and kindred sciences, but at the end of fifteen years the Bible would have come to be of minimum account or value.

The "extra-biblical material" would necessarily be more than ever in evidence, and the intra-biblical would be submerged. The proposed "four small books, expressed in English as spoken today in America," would be a poor substitute for the whole Bible, notwithstanding its many alleged defects. The Old Testament and the New Testament may each be discounted in degree, and portions conceded to be unsuitable for immature minds, but the principles of law and life are therein enunciated, the wonderful charm of both remains, the simple truths necessary for salvation are

presented with such clearness that even a child can understand and benefit by them, and their exemplification in the matchless life of our Lord furnishes the divine pattern for human attainment.

The professor objects to "repetitions" of biblical material; but human life is a constant series of repetitions, and few, if any, great truths are fixed in mind by a single statement of them. He objects to "details of oriental geography, natural history, and social life;" but these are often absolutely essential to an understanding of utterances made under peculiar environment. He objects to suggestions growing out of "the small words and phrases of the passage;" but such a course is perfectly in order if thereby the life of the pupil may be rightly influenced. The practical lessons really based upon the teacher's observations of life will more surely than anything else find place in the heart and life of the taught, and be in perfect accord with some of Dr. Ballantine's own suggestions.

There is no occasion for pessimism with regard to the Sunday school. Never so largely as now has improvement in methods and teaching material been so much in evidence. Never so generally and rapidly as now have periodicals issued for Sunday schools been improving, in form as well as in matter. Never within a single decade have so many worthy and practical volumes for teachers and pupils been issued. Never so fully as now has the spirit of unity and co-operation been dominant, with determination to bring about the utmost advance. Never so strenuous as now has been the demand for more honest work by superintendents and teachers. Never so much as now have the best educational principles been adopted in a steadily increasing number of individual schools. Both the National Educational Association and the Religious Education Association have had noble part in producing this result. The International Sunday School Association might have worked more rapidly, but even as it is, the gain and the progress have been immense. Organized Sunday-school work holds a place today far beyond that of any period in the past. On every side are tokens and prophecies of better things to come. Wise and helpful suggestions from educators of large experience are welcomed, and methods are adopted that once were not regarded as practicable, or even suitable, for the Sunday school. I am confident that the future will surely be as much better than the present as the present is incomparably better than the past.

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THE HISTORIANS' HISTORY OF THE WORLD¹

VOL. I, PART II, EGYPT

The writer has furnished a rather extensive sketch of Egyptian history, popularly written, not without literary merits. In opposition to the proud title, he expressly disclaims to speak as an authority and gives, on p. 53, a list of eleven authorities, "with additional citations" of thirty-eight more, including the Holy Bible, the Turin Papyrus, and the dynastic lists of Karnak, Abydos, and Saggarah, Herodotus, John Maundeville, Thomas Young, etc. The key to authorities states "that it is in one sense of the word a compilation, but it is a compilation of unique character . . . made up of direct quotations from authorities." I doubt whether this plan is "so novel" as the editor claims; there are enough old and new examples of such compilations; nor is it unique to mark the quotations (hardly as extensively as the introduction seems to claim) by a characteristic "superior letter" or another printer's mark.

Needless to say that such a compilation, even if made very skillfully and by an expert, is not for the scholar, who will rather go to the (best!) authorities themselves. Furthermore, it is, in general, an absolute impossibility for a layman to make such a compilation correctly, at least for early oriental history. A skilful critic may succeed with certain periods where the sources are generally the same for every historian, where a certain canon of tradition exists, and certain modern authorities are generally recognized, so that the specialist will alter or add only small details. In oriental (and especially in ancient Egyptian) history there is, and must be, an immense difference of opinion, owing to scanty and problematic material. Then the rapid progress of such a young science as Egyptology, in which frequently one newly discovered stone alters several chapters of history, is to be considered. Consequently, only a perfect "outsider" can undertake it to compile works of such a different character and age as those enumerated as "authorities" in our book. It is true, the case is not so bad as it would seem from that enumeration. Fortunately, I cannot find that Bunsen (who is described as a popular writer—has the author really read his "popular" book?) or Chabas has been used, nor Lepsius (which book?). In reality, only four or five books

¹ *The Historians' History of the World.* Vols. I and II. New York: The Outlook Co., 1905. Pp. 637 + 666.

are traceable, among which E. Meyer's popular *Geschichte Aegyptens* is very prominent; but these books are sufficiently contradictory. The claim of the author, that the casual reader might scan chapter after chapter without suspecting that the whole is not the work of a single writer, does not count on very attentive readers. I am afraid even a very ordinary reader must stumble over such incongruities as that the name of the queen, spelled usually by our writer *Hatshepsu*, appears, on p. 135, as *Hatshepsitu*; that Egypt is called *Qem* (p. 119; a very, very old error) or (after Maspero) *Kamit* (but never, as far as I can see, in the correct form *Kemet*). He must observe the chronological contradictions, p. 174 and p. 179, due to the confusion of different personalities named Shoshenk, etc. A more attentive reader will notice that the synopsis (pp. 68-76), the interspersed chronological tables, and the detailed narrative are taken each one from a different book, written by different authors, at different ages, and containing very different views, which the purely *mechanical* compilation has overlooked. Indeed, the book is a useful illustration that such a compilation is impossible for the non-Egyptologist.

It may seem to some that slips are pardonable in the case of a popular book which bears the modest motto *prius placendum quam docendum*, (not quite in agreement with its haughty title) and that the scholars, among whom so very few can write popularly, ought to judge mildly the errors of an outsider. I am, however, of the opinion that nowhere more care is required than in popularizing, that the general public has a right to receive only the best and most secure results of investigation, and that the popularized error involves an enormous responsibility. Therefore it is regrettable, that this book, published in 1904, follows, by preference, antiquated sources. With exception of a note (p. 89), it does not notice the fact that, beginning with 1896 (de Morgan's first book) the earliest history of Egypt, anterior to the Fourth Dynasty, has been so wonderfully illuminated by many recent discoveries. On p. 97 it still treats the late-wooden sarcophagus of Mycerinus as contemporary with that king; on p. 108, etc., it insists on the first voyage to Punt in the Eleventh Dynasty (we can now trace these expeditions down to the Fifth Dynasty); likewise, the most important expeditions of the pharaohs of the Sixth Dynasty into the interior of Africa are not mentioned. The hypothesis of p. 105 has for a long time been retracted by its author. On p. 114 the Moeris lake is still treated as a reservoir; Amenophis IV is still a eunuch on p. 139; the alleged Syrian "Arisu" still reigns on p. 167; Brugsch's Hittite fancies still survive on p. 137, etc.; and so on. Errors

as that on p. 139 (captives "sacrificed" to a god) may spread much confusion among laymen; similarly on p. 129, etc.; or bold hypotheses, as on p. 162, "the mixed population of Ethiopians and Assyrians." We may pardon the fancy (pp. 163, 164) of an enormous Libyan empire, although it has no monumental foundation whatever, but to call northern Africa "the Sudan" is a slip which will provoke the criticism of any newspaper-reader. The curiosity of ethnologists may be aroused by the discovery of "dark Berber races" (the Berbers—i. e., Libyans—belong to the best representatives of the Caucasian stock), pp. 124, 203; *lisān* (modern Arabic "tongue!") as an ancient Egyptian word, that of philologists. A full list of corrections is impossible. We need not wonder that the evil spirit of misprinting haunts the book. At the side of many harmless mutilations, such as those of p. 69 (read "User"), p. 76 ("Khab-bash"), p. 73 ("Prosopis"), we find, e. g., on p. 113 "boxes" (for "ibexes"); on p. 168 even *Tyrians* attacking Egypt and 169 occupying Italy. Of course, *Tyrrenians*, *Tyrsenians*, are meant! How many sources of the most contagious error flow here! I admire the courage of the writer, but, e. g., where he gives (pp. 295 ff.) an alleged synopsis of Egyptological literature, passing strange judgments on various Egyptologists, his boldness becomes objectionable, I fear.

Professor Erman, of Berlin, is mentioned as "contributor and editorial reviser." The few general remarks "written specially for the present work" (p. 67) make Erman appear, indeed, as somewhat responsible, but the initiated will easily see that he cannot possibly have revised the work and indorsed some of its views. It would be interesting to know Erman's feelings on his appearing as responsible, e. g., for the chapter on hieroglyphics.

I repeat: The plan and execution betray the uninitiated, and, notwithstanding the literary ability of the author, the book serves as a good evidence that a history of Egypt can be written only by an Egyptologist, at least at the present time.

The illustrations have abandoned the now prevailing method of authentic reproductions and have resumed the old style of freely composing pictures. The results are very sad. The artist blunders terribly in every respect—in anthropologic type, costume, and ornamentation—and yet has the enviable boldness of stating, under the most absurd pictures, "based on the monuments" (e. g., p. 103), or "from a statue" (e. g., p. 112). These illustrations are, perhaps, the most objectionable feature of the well-intending book.

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VOL. I, PART III, MESOPOTAMIA

The portion of this work devoted to Mesopotamia occupies pp. 305-638 of the first volume. On the whole, *The Historians' History of the World* gives a fair picture of Babylonian and Assyrian life and culture. It also acquaints the general reader with some of the vexed problems which have caused so much discussion among Assyriologists. The editors have made an effort to present in adequate form a good account of the marvelous civilization which originated in Babylonia, and have done well to devote much space to the civilization, the art, the science, etc., of this fascinating land, thereby redeeming their pages from the aridity of a political chronicle. The method of compilation which the editors follow may in some historical fields work successfully, but in the case of Babylonia and Assyria, where most of our reliable information has been acquired in comparatively recent times through the decipherment of inscriptions, and where much new and epoch-making information is coming to light every year, the method presents grave difficulties to one not an Assyriologist; and it cannot be said that the work of the editors has escaped the consequences of these difficulties.

This portion of the history opens with an introductory essay, written especially for this work, on the "Relation of Babylonia with Other Semitic Countries," by Halévy, the father and doughty champion of the anti-Sumerian theory. This essay sets forth the author's well-known views, although in the rest of the history the Sumerian theory is presupposed. The editor, however, informs the reader of the reasons for this seeming discrepancy. An outline of Mesopotamian history, devoted largely to chronology, follows the introductory essay. This chronology is based upon that of Rogers in Vol. I of his *History of Babylonia and Assyria*, supplemented in the earlier portions from Radau. The editors are to be commended for adhering to this longer chronology, and for not being beguiled by Lehmann and his followers into an endeavor to rob Babylonian development of perspective by the abolition of a thousand years.

The successive chapters deal with the following subjects: (1) "Land and People;" (2) "Old Babylonian History;" (3) "The Rise of Assyria;" (4) "Four Generations of Assyrian Greatness" (an account of the Sargonide dynasty); (5) "The Decline and Fall of Assyria;" (6) "Renaissance and Fall of Babylon;" (7) "Manners and Customs of Babylonia-Assyria;" (8) "The Religion of the Babylonians and Assyrians;" (9) "Babylonian and Assyrian Culture." Two appendices follow, the first of which contains the "Classical Traditions" concerning the Assyrians and Baby-

lonians, and the second, an account of the "Excavations in Mesopotamia and Their Results."

The historians from whom this work is compiled are Herodotus, Berossus, Diodorus Siculus, and Strabo, of the ancients; and Weber, Meyer, Budge, Sayce, Winckler, Babelon, Tiele, Oppert, Rogers, Radau, Fox Talbot, George Smith, Hommel, Maspéro, Layard, Heeren, Ménant, King, Pinches, Williams; and for the discoveries, Rogers, Rassam, Layard, de Sarzec, Peters, and Hilprecht.

The chapters on the political history are, for the most part, good, presenting the reader with a satisfactory view of the course of events. The later chapters, on the manners, customs, art, and religion, are much less satisfactory. In this part of the work too much space is given to classical authors and too little to the vast amount of information which has come to us through Babylonian business documents. One could find no fault at quotations from Herodotus, if they were kept within bounds; for just those features which would strike an acute foreign observer are those which we should be likely to miss in the native sources. The case is different, however, when, as here, later Greek writers are drawn upon at length, and but three quotations are made from contract tablets. These quotations are made from a work of Ménant published in 1880, notwithstanding the fact that the greatest progress in the interpretation of these documents has been made within the last fifteen years by Peiser and others! The pages of this history would have been greatly enriched had the customs of marriage, divorce, alimony, adoption, co-partnership, etc., been illustrated, as they might have been, from the contract literature. A knowledge of recent literature would also have preserved the editors from some errors. For example, it is stated on p. 494 that "in spite of differences in property and wealth, interest is always the same." As a matter of fact, the rate of interest varied, as in modern times, in proportion to the satisfactory nature of the security given. (Cf. *Assyrian and Babylonian Literature*, Aldine ed., pp. 265, 266, where three loans are translated, in one of which the rate of interest was $11\frac{1}{2}$ per cent., in another, $13\frac{1}{2}$ per cent., and in the third, 20 per cent.) Again, considering the late date of the book of Daniel it hardly seems right to quote it, as on p. 485, as an authority on Babylonian customs.

On the other hand, the utilization of the Code of Hammurabi, which is given in a fairly good translation, is worthy of all commendation, though, owing to a defect in the key at the end of the book, we are left in ignorance as to who the translator is. The editors tell us that by referring to this key one can always ascertain whose work is quoted, but this table does

not tell us who the translator of this code in chap. 7 is, just as it does not tell us who *e* and *f* of chap. 1 are. This key was compiled with too little care.

Again, in treating of the religion of the Babylonians, the editors have overlooked the latest and best work. They quote from Sayce's *Hibbert Lectures* of 1887—a work never good, and long since outdated—and pass by Jastrow's book altogether.

The work is well printed, but not free from typographical errors. De Sarzec's name is misspelled on pp. 535 and 544, though properly spelled on pp. 610 ff.

VOL. II, PART VII, MEDIA AND PERSIA

Part VII of *The Historians' History* Vol. II, pp. 555–666, is devoted to ancient Persia, the account of which necessarily includes Media. The subjects of the different chapters are as follows: (1) "The Land and People;" (2) "The Median or Scythian Empire;" (3) "The Early Achaemenians and the Elamites: Cyrus and Cambyses;" (4) "The Persian Dynasty: Darius I to Darius III;" and (5) "Persian Civilization." The authorities quoted for these chapters are, of the ancients, Herodotus, Xenophon, Ctesias, Berossus, Strabo, Polyænus, and Xanthus; and of the moderns, Meyer, Duncker, Nöldeke, Sayce, Rogers, Floigl, Maspéro, Rawlinson, Prášek, Heeren, Morier, and R. K. Porter.

The method of compilation strikes one as producing here some curious results, as when a critical reconstruction of Nöldeke's is injected into the midst of quotations from Herodotus; but, on the whole, the resulting history of Media and Persia is much more satisfactory than that of Babylonia and Assyria. Perhaps this is in part due to the fact that we are much more dependent for Persian history upon the Greek writers for which our editors have a predilection than in the case of Babylonia and Assyria. The editors have, however, availed themselves of the results of the study of inscriptions, and recognize that, in the light of the monuments under the researches of critical study, the idea of a Median empire, as it used to be entertained, must be abandoned.

The work is illustrated with frequent pictures, but neither in the case of Mesopotamia nor in that of Persia are the illustrations particularly happy, nor are they as well executed as they should be in these days of good, inexpensive illustrations.

On the whole, however, one not a specialist would get from this work an interesting and tolerably correct picture of the history and life of these ancient lands.

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BRYN MAWR, PA.

VOL. II, PART IV, ISRAEL

The second volume of *The Historians' History of the World* begins with Israel. The plan is the same as in the rest of the work; a number of "authorities" are chosen and allowed to speak for themselves, each being represented by a citation of considerable length. There is a preliminary essay taken from Stade's *Geschichte des Volkes Israel*; then we have a chapter from the hand of Professor Cheyne, entitled "A Critical Survey of the Scope and Sources of Israelitic History to the Destruction of Jerusalem;" next comes an outline, covering in brief the ground to be gone over; and only after all this preliminary do we come to the history proper. As a sample of the method used in the body of the work we may take chap. 2, entitled "Origin and Early History." At the start the editor remarks that some of the greatest of living scholars are able to separate their ideas into two classes, "and to entertain two seemingly antagonistic sets of judgments regarding the entire subject of Hebrew history." This comfortable assurance is illustrated by a quotation from Professor Sayce. The state of mind there revealed is unfortunately well known to us, but it seems to be a queer way to begin a history—thus to assure the reader that leading scholars are of two minds regarding the subject they profess to treat.

The chapter goes on to give us some knowledge, or rather opinion in a summary of Löhr's chapter on the patriarchs, the climax of which is reached in an interesting quotation from Goethe. Then the labor is undone by the information that Stade (an authority in the best sense of the word) takes a far less confiding view of Israelite tradition, and we are confirmed in this opinion of Stade by an extended citation from his own work; this citation undoubtedly gives a clear presentation of the critical view, but we are thrown into perplexity when we find it followed without remark by a biblical mosaic, made up from Exodus and Deuteronomy. After this, we return to Stade and read his account of the state of Canaan before the conquest. The conquest itself, however, is recounted in the words of Ménard, who seems to be dependent on Reuss and Kuenen. The chapter concludes with a citation from the biblical book of Judges which gives the program of the compiler of that book—a very late author, as is well known. What clear or connected impression the reader will get from this chapter is difficult to see.

It is, indeed, interesting to notice the perfect illustration of Hebrew literary methods given by the compiler of this work. When the higher critics pointed out that the Hebrew books in our hands were made by dovetailing together previously existing documents, they were met with

incredulity, not to say derision. It was generally held that no sensible man would or could make a book in this way. Yet here we have a modern scholar who can find no better way in which to give us what he supposes to be worth knowing about the history of the world, than the very method used by the biblical authors. Whether the method was suggested to him by what the higher critics have brought to light we do not know; the identity of method is equally striking if there was no conscious borrowing.

It is fair to say, however, that we have a right to test this work by a different standard from the one we apply to writers of twenty-five centuries ago. The compiler would no doubt wish his work to be judged by the highest standard. In fact, the prospectus of the publishers invites the severest scrutiny by its claim of accuracy, conciseness, and clearness. It is in the matter of accuracy and consistency that a compilatory work like this is apt to fall short. The difficulties met by the editor in fitting together his various sources must have been enormous. That he has not succeeded fully in overcoming the difficulties will be clear on examination. When we read that the most famous peaks of Palestine are "the hills about Jerusalem—Zion, Moriah, and the Mount of Olives," we very much fear that the unlearned reader will get the idea that Zion and Moriah are hills outside of Jerusalem, instead of the ones on which the city is built. A little way from the above we read of "the snowy peaks of Hermon, whence the sons of God came down to join themselves under the shade of the great cedars with the daughters of men. After the lapse of many centuries this marriage of heaven and earth was destined to be renewed in a chaster form, and Eden and Galilee to see bloom like a lily under green palm trees the new Eve, the Virgin who should bear a God." The editor does not give a reference for this passage, and we are led to conjecture that it sprang into being from his own love of fine writing. As a part of an historical work it is open to objection on almost every score. The comparison of the incarnation to the lusts of the angels is in bad taste; the biblical account of the mingling of the angels with the daughters of men says nothing of Hermon, so that the reference has no excuse for being; as to history, of course a talmudic whim has no place in our sources; how Eden and Galilee saw Mary under green palm trees passes the imagination of man. These criticisms may betray a prosaic soul, but we are dealing with a work of history which should be prose and not poetry.

The compiler tells us that "the Hebrews after their migration and throughout their subsequent history were firmly imbued with some essen-

tially Egyptian ideas. They alone of ancient peoples (other than the Egyptians) practiced a circumcision. It is at least an open question whether the Hebrew belief in the immortality of the soul was not gained through contact with the people of the Nile. This entire subject, however, is too new and too deeply hedged in by prejudice and preconception to be susceptible of full and satisfactory handling at the present time." We rub our eyes, and ask how such a series of statements comes into a work that purports to give the present results of historical study. The consensus of scholars today is decidedly against there being any appreciable Egyptian influence discoverable in Israel. It is notoriously not true, as is shown by the Bible itself, that the Israelites *alone* (aside from the Egyptians) practiced circumcision. The ideas of immortality which are so prominent a part of Egyptian religion, are in Israel conspicuous only by their absence. Finally, why the whole subject should be "hedged in by prejudice and preconception" is difficult to see. The object of the historian is to dispel prejudice. The matter of Israel's dependence on Egypt is not prejudiced more than a hundred other subjects treated in this book.

A further question arises on comparing different parts of the book with each other. In one chapter the reader is told that the idea of an Amorite kingdom east of the Jordan is a figment of the imagination. In the next he finds it related in apparent seriousness that the Amorites having crossed the Jordan took part of the territory of the Moabites from them. The contradiction is explained, but can hardly be excused, by the fact that we have two statements from different authors. As an example of a more serious contradiction, the curious reader should make a comparative study of the two pictures of David taken respectively from Duncker and from Kittel, and contained in chaps. 4 and 5.¹ They disagree at almost every point. More perplexing still is the discrepancy shown when one reads the discussion of Cheyne with which the book opens, and then proceeds to the body of the work. Cheyne's position is well known. He thinks it possible to discover a text underlying our documents which will revolutionize our ideas of Hebrew history. Egypt will disappear from the documents, and the alleged north Arabian kingdom of Mucri will take its place. Instead of Samaria and the northern kingdom, we shall find localities and tribes of the southern desert. It may be that this theory will finally establish itself. To form an opinion on this point one would have to examine the alleged ancient text underlying our documents. This would far exceed the limits of a book notice. The question with which we have here to do is whether the editor of this

work has a right to perplex his readers by giving them Cheyne to start with, and then to serve up a series of quotations from men who hold another theory, and who scout Cheyne's alleged discoveries. Either Cheyne's theory is true, in which case he ought to write the whole history of Israel; or it is false, in which case he should not be brought in at all in a work not written for specialists.

There are too many typographical errors in the work; the references which are intended to give the reader knowledge of the sources of the work are often too indefinite; serious exception might be taken to the illustrations which in most cases throw no light on the historical situation with which they are connected.

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VOL. II, PART V, PHœNICIA

The name "Phœnicia" is a geographical rather than a national term. It was of varying application, according to the movements and settlements of the "Phœnicians," that is, the ancient inhabitants and colonies of the cities lying along the Mediterranean coast-land between Mount Lebanon and the sea. Any account of the genius and achievements of this remarkable people should be critical and discriminating, for, with the exception of the Babylonians, there is no important people of antiquity about whom such erroneous notions have been maintained.

The present treatise (pp. 243-368 of the volume under review) contains a chronological outline of the history of Phœnicia proper, especially of Tyre from 3800 B. C. to 1516 A. D., and one of Carthage, from 814 B. C. to 697 A. D. The history proper, which follows, contains, in 101 pages, eight chapters, one of which relates entirely to Carthage. Then come an appendix of "Classical Traditions," a reference list of authorities for the several statements that make up the work given by chapters, and a general bibliography.

Prefixed to the whole is a brief extract (in translation) from Pietschmann, setting forth the "Individuality of Phœnician History and Origin of the Name." This is very good indeed, as far as it goes; but it deals with only a few aspects of Phœnician character, and does not fit in very well with any of the sections of the history. An example may illustrate the point. Pietschmann says: "We are only now beginning to put a correct estimate upon the sum of fruitful suggestions and finished products which the Phœnician sea-farers and traders, together with their wares, brought to the nations of the West, and above all to Greek art."

If we seek in the history itself for a treatment of this important subject, we find very little that is appropriate or up to date upon the relations between Phœnician and Hellenic art. (See the vague observations on p. 331; and cf. pp. 335 and 353-55.)

The history, as a whole, although containing many interesting and relevant facts, is scarcely satisfactory. A compilation from many writings, it is quite disproportionate in its treatment of topics equally deserving of mention. Most of its defects are due to the attempt to make a consistent story by piecing it together from the works of authors who wrote from different standpoints and in different times or ages, some of them cautious and discriminating, others credulous and uncritical. The most successful portion is chap. 6, relating to the history of Carthage. Here compilation from recent authoritative works was an easy matter. The most unsatisfactory sections are the discursive paragraphs on civilization and art, where self-restraint was especially demanded.

In a treatise made up as the present has been, frequent mistakes in matters of fact are inevitable; but the number is fewer than one would expect, for the editor evidently has a saving sense both for historic cause and effect and for general chronological accuracy. One mistake of importance is the old error that the island city of Tyre was founded during the blockade of the mainland settlement by Nebuchadnezzar (p. 256). Another is that the alphabet "originated" among the Phœnicians, the Aramæans not being mentioned at all in the discussion (pp. 347 f.), and the remote and problematic "Accadian" being brought in as a possible factor.

VOL. II, PART VI, WESTERN ASIA

The chapters on the minor kingdoms of western Asia (pp. 373-468) are specimens of ingenious construction without much regard to the soundness or coherence of the materials. No one who undertakes to bring Hittites, Scythians, Cimmerians, Phrygians, Lycians, Lydians, Carians, Paphlagonians, Aramæans, and Armenians under one general category can write on his theme very instructively. The chief fault of the general treatment is that in the nomenclature no distinction is drawn between districts or countries or races and peoples. There were, properly speaking, no people and no state that were called "Cappadocians" or "Paphlagonians" or "Pisidians." The Roman provinces of Asia Minor were not, as a rule, set off from one another on the basis of racial or political, but of geographical or physical differences, combined with a regard for traditional boundaries, which in their turn had long ceased

to define the limits of ethnical or political separation. The chapter on the Lydians (pp. 422-37) is the best of the four making up the series. That the Aramaeans should be placed along with the peoples of Asia Minor (p. 413), according either to the narrow or the wider application of the latter term, is wholly unaccountable. It is possible, however, to write at least about the Aramaeans to some good purpose, and the half page devoted to them is a mere trifling with a weighty subject. The "Classical Traditions" (pp. 438-63), however entertaining, are not "history."

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EXPOSITORY AND PRACTICAL STUDIES ON THE LIFE OF CHRIST

XI. TRUE AND FALSE DISCIPLES

MATT. 7:15-29¹

I. CRITICAL QUESTIONS

Read this passage over and over until you can feel its rhetorical beauty and power. Then review the course of Jesus' argument. His great theme in the sermon on the Mount is the character and life of his disciples. He has spoken of the qualities which they should possess; he has contrasted their spirit with the pride and empty profession of pharisaism; he has exalted simple trust in God and loving service toward men; and now in conclusion he urges the faithful doing of that which he has taught.

II. EXPOSITION

Jesus warns his disciples against being led astray by false teachers who appear as wolves in sheep's clothing. They are neither to be victims nor imitators of pious frauds. Whether religious teachers, and men in general, are false or true, may be known by their fruits. Every tree bears fruit according to its own nature, and so do men. Disciples should never be censorious (7:1), but they must have discernment, the motive being to know the right way and not to deal out judgment.

But it is possible for men to deceive themselves. Many may say "Lord, Lord," without having vital fellowship with Christ in doing the will of God. When the kingdom of God fully comes—"that day" of Messiah's reign, hoped for by all Israel—there will be many who have prophesied, cast out devils, and performed mighty works, all in the name of Jesus, but who will be unable to enter with him into his glory, because they have never truly shared his spirit. This does not mean that any who really seek to follow Christ will ever come short of his approval; but it is a serious warning against the half-hearted service and insincerity to which we are all liable.

The shifting emphasis here is very suggestive. It has just been said that we are to know men by their fruits; and now it is implied that men cannot be fully known by their outward works. The two thoughts are supplementary. In one case it is said that conduct is an inevitable expression of the inner life; and in the other, that service to Christ can have worth only as it issues from a right spirit within. What Jesus requires, then, is the

¹ International Sunday School Lesson for April 1, 1906.

right attitude of heart, and this attitude carried out into action. Doing the will of God is first an attitude and then an act. In this sense he who hears and does "these sayings of mine" will stand the great test that is coming; but he who does not so receive them, idly hearing or saying, and not doing, will surely be swept away.

III. SUGGESTIONS FOR SERMON

This scripture is a rich field for making "points." The ravening wolf, his fleece, the bad trees, cutting them down, the fire, etc., may all be made to mean something. "These sayings of mine" can readily suggest denominational shibboleths, and the awful storm will be on hand to sweep all non-conformists away. Such interpretation is mere jugglery. The lesson is very plain. It is powerfully *implied* that we as disciples of Jesus Christ should seek ever and again to have an inner life that accords with his spirit; and it is expressly *commanded*, by way of solemn warning, that we faithfully perform in conduct and life those things which the word and spirit of Christ enjoin. Thoughtful though kind discernment is necessary; and a final test of our genuineness is coming.

In applying this lesson we do well to recall that its warnings were uttered in view of the religious life and teaching of Jesus' day. They come with equal force to the religious life and teaching of our own time. How much of our worship and "church work" falls short of real service to Christ? How far does insistence upon forms and ceremonies obscure the moral element in faith? One cannot say, but one fears. And the scope of this lesson includes all the activities and relations of a Christian's life. It applies to business, education, politics, social life, just as truly as to the formal services of religion. What profits it though we say "Lord, Lord," in worship and church membership, if we so live that the Master must say at last, "I never knew you?" A new day is dawning when Jesus shall be recognized as Lord over all of life, and every activity and relation of his disciples shall be made a service to him.

The sermon depends on the preacher. To my thinking, this scripture yields the great thought of "genuine discipleship." Presupposing an acceptance of Jesus as Savior and Lord, three qualities are essential to his disciples: *discernment, sincerity, obedience*. The relation and implication of these ideas open up truths which Christians, and indeed all men, will ever need to hear.

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XII. JESUS AND THE SABBATH

MATT. 12:1-14²

I. CRITICAL QUESTIONS

The faith of some is staggered by apparent differences between the gospels and 1 Sam., chap. 21. If we bear in mind the single intention of Jesus, to call to mind the conduct of David in eating the priestly bread; if we look at the whole matter with simple common-sense, in human rather than scholastic fashion; then the differences are seen to be insignificant as relates to the main question of Jesus' purpose, and the departures from the story as told in Samuel are plainly immaterial.

II. INTERPRETATION

The disciples' hunger is not to be overemphasized. Rather, following some field-path on their way to or from the synagogue, they naturally plucked and ate the grain beside them without thinking of any rabbinic prohibitions. It is too often assumed that the strict rules of the pharisaic doctors were universally observed. Probably many of these rules were mere paper, no more observed by the people than are many of our municipal ordinances. That the multitude neither obeyed nor even knew the law, i. e., of rabbiniism, is evidenced by John 7:49. Peter recognizes that the yoke of the Pharisees was one which the Jews had not been able to bear (Acts 15:10).

In the phrase "Son of Man" the emphasis is to be laid on the unique perfection of the humanity of Jesus, which indeed issues in a sense of his divinity. If his teaching is that he is the lord of the sabbath by virtue of his divine messiahship, in his distinction from mankind, then we must assume that the disciples are justified by some word which he has spoken to them rather than by the natural Christian impulse of their own life with him; and the sabbath is not left for the free interpretation of developing life, but is held within the limits of a strictly historical definition, which, however divine, cannot free itself from being a limitation. This was not Jesus' way. The free play of the divine spirit in the souls of man, guided by the often unconscious principles of thought and growth, is what Jesus depends upon for that definition of the things of God which he well knows will be needed in the coming ages (John 16:12, 13; Mark 13:11). The sabbath recognized by such a spirit is not merely an institution ordained by a definite law of a certain period, but a spiritual institution connected with the spiritual nature of man; therefore capable of growth and demanding expansion as that nature develops along its true and God-directed course.³

²International Sunday School Lesson for April 8, 1906.

³On this question of the Son of man see Professor Adeney's illuminating articles, *Biblical World*, December, 1905, pp. 449 ff.

According to strict rabbinism, it was not lawful to heal on the sabbath. Jesus brushes away the web of pharisaic sophistry by supposing a practical case. If a man's one sheep were in trouble, the man would not pause over sophisms; he would lift the sheep out. It is rank absurdity, rabbis or no rabbis, to think it wrong to do as much for a man. The rabbi might deny that it was right to save the sheep; but the man would do it, and let the rabbi talk. Jesus appeals to common-sense. It is, of course, right to do good deeds on the sabbath day.

This is the final break with the pharisaic party, whose spirit was in general control of the synagogues.

III. SUGGESTION FOR SERMON: THE SABBATH

1. The institution of the sabbath. Its interesting history as a Jewish and Christian institution. The great place that it has held in religious thought and practice.

2. The value of the sabbath. Jesus' attitude indicates his recognition of the sabbath as an institution founded in man's need as a spiritual being.

3. The continuance of the sabbath. Jesus assumes, as a matter of course, that the sabbath is to be preserved, but on a higher plane. It is to subserve man's highest interests, to be his boon and blessing.

4. The observance of the sabbath. No studied observance of ancient forms will avail, but only the living power of the spirit of service and devotion. The spirit of Christ does not lead to a denial of the sabbath, but to a wider fulfilment of its promise; not to cheap amusement, but to the doing of better works.

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XIII. JESUS' POWER OVER DISEASE AND DEATH

LUKE 7:1-17⁴

I. EXPOSITION

The "sayings" which Jesus had just completed were the Sermon on the Mount. "Capernaum" was a town on the north shore of the Sea of Galilee, whose exact location is now in dispute. It was a strategic center for the missionary operations of Jesus. "Centurion": a Roman military officer, who commanded fifty to one hundred men, and thus corresponded in rank to the modern captain. "Dear" is primarily a term of valuation. He was a personal, confidential, and loved bond-servant. "Sick": Matthew informs us that the malady was palsy, very painful in character. "Elders of the Jews": probably elders of the town and not of

⁴International Sunday School Lesson for April 15, 1906.

the synagogue. From Matthew's account we would infer that the centurion came in person. "Worthy": if he was not a proselyte, he certainly had deep sympathies with the monotheistic and ethical faith of Israel. From men and women like him Christianity won its first recruits in the empire. If Tel Hum is the ancient Capernaum, we have the ruins of the marble synagogue he built. His character is indeed most admirable; he was open-minded, affectionate, generous, humble, courageous, believing. "He marveled": surprise was possible even to the Son of God, because the limitations of our humanity were upon him. In the Roman soldier there was a spiritual capacity not to be found in Israel. Matthew records the words which mounted to the lips of Jesus wherein he predicted the transfer of spiritual primacy from Israel to the gentiles.

"Nain," means "Fair," and was descriptive of the beauty of the little town on a hilltop some twenty-five miles from Capernaum. "One that was dead": there was special pathos in the fact that he was the only son of a widow. It was customary to bury a corpse soon after death. He was borne on a board, or perhaps in an open wicker basket, to a sepulcher on the hillside, where he was laid in a niche. The sorrowing mother was accompanied by friends and hired mourners, whose loud, shrill lamentations filled the air. "Arise": it is the word we hear again in the chamber of Jairus' daughter. As the youth obeyed the word of power, fear and thanksgiving fell upon all the company. And great was the rapture of the mother, as she received her son, twice given. "A great prophet": they failed to recognize him as the Christ.

II. SUGGESTED TEACHING: THE SIGNIFICANCE OF THE POWER OF JESUS OVER DISEASE AND DEATH

1. *The supremacy of the spiritual.*—Personality is the final and dominant fact. Matter as a form of force is the expression of will, and will inheres in personality. This is Jesus' explanation of his miraculous power—"The Father that dwelleth in me, he doeth the works." The indwelling of God means a divine and masterful personality. In the character of Jesus there are forces able to dominate disease and even death. To the extent we are like Jesus, we share his dominion.

2. *The worth of the physical.*—Jesus had no sympathy with the Greek idea of the inherent evil of matter. God at the first looked upon the world-order, and, behold, it was very good. The mental and spiritual life is closely correlated with the physical. The soul dwells best in a temple clean and strong.

3. *The revelation of the heart of God.*—Jesus interprets God to us. His

attitude toward human suffering is the disclosure of the emotions of God. Disease and bereavement awakened compassion in Jesus. Thus miracles of healing, as the expression of the divine pity, are a part of the gospel. They are not merely seals; they are contents.

4. *The symbol of the redemption of the soul.*—Miracles are parables in the realm of the visible declaring what Jesus can do for the souls of men. John always uses the term "signs." The meaning of the raising of Lazarus is in the words: "I am the resurrection and the life." All the synoptic writers record the saying: "That ye may know that the son of man hath power on earth to forgive sins, (he said unto him that was palsied), I say unto thee, Arise."

5. *The foretoken of the heavenly life.*—God can use suffering to chasten and develop character. But the ultimate ideal is in the prediction: "Neither shall there be any more pain." Pasteur foretold the day when all bacterial disease would disappear. Science works with religion to bring in the better time. Death itself is shorn of its terror when we recognize it as a normal experience, a necessary incident in the progress of the soul. At all events, in the world to come the victory of the spirit will be complete, and neither pain nor death shall enter there.

RICHARD M. VAUGHAN.

JANESVILLE, WIS.

XIV. THE SINNER'S FRIEND IN THE PHARISEE'S HOME

LUKE 7:36-50^s

I. CRITICAL QUESTIONS

1. Why does Luke tell this story? To illustrate Jesus' method (vs. 34). He lives with people, seeks the Pharisee in a natural way at a meal, reveals himself even there as the friend of an outcast but penitent woman. He dares to break the law of convention to save the law of love.

2. Is this anointing to be identified with that by Mary, the sister of Lazarus (Matt. 26:7; Mark 14:8; John 12:3)? The points in common are the anointing, and the name of the host, Simon; but this is a very common name. The points of difference are numerous. Luke's story antedates the open break with the Pharisees, the anointing in Bethany is "anointing for burial;" the subject in one case is a "sinner," in the other a devoted disciple; offense in one case is given the host, on account of the woman's reputation; in the other, to Judas, on account of the waste. A repetition is not surprising if the act is sacramental. The devoted Mary may well adopt the humble yet loving service to express

^sInternational Sunday School Lesson for April 22, 1906.

her deepest feelings, using the same costly spikenard, and using her crown of glory which has never served an evil purpose (cf. 1 Peter 3:3 and Rom. 6:19).

3. The traditional identification of the "woman that was a sinner" with Mary Magdalene, who is mentioned in the next chapter (8:2), is without foundation.

II. EXPOSITION

Vs. 36. The motives of the Pharisee were such as "impel superior folk, who desire to be considered both liberal and wise," to entertain distinguished men. Simon's social and religious position permitted him to attempt to patronize a popular teacher.

The first scene presents a weeping woman (vss. 37, 38). Surprise is felt, not because a woman looks on at a feast, but because this woman, a "bad" woman, has made a "scene." Her purpose was to anoint the feet of Him who had brought good tidings to her soul, but, with love and shame, hope and fear, burning in her heart, she burst into a flood of tears, and her quickly loosened hair serves as a towel for the feet she would honor. The next verse (39) must be thought away as an "aside," "heard" only by Jesus—Simon did not know he heard it.

The second scene (vss. 40–43) presents Jesus engaging Simon with a little story. Simon is made judge as to a probable psychological reaction in the case of two debtors who have been forgiven unequal indebtedness with equal freeness. As might have been expected, Simon makes a correct judgment, all unaware that he is judging himself.

The third scene (vss. 44–47) brings the application in telling antitheses: much love for coldness, tears for bath, kisses on the feet for the customary kiss on the cheek, costly spikenard for common oil. It has all happened not without a cause. The lack of real hospitality of the patronizing host, and the mortifying "scene," as it appeared to the self-contained but inwardly disgusted Pharisee, find their explanation in the law of cause and effect. Little sense of sin, little sense of forgiveness; little sense of forgiveness, little love; little love, little light; for Simon can only see a low motive in the woman, and defect in Jesus.

The fourth scene (vss. 48–50). Jesus blesses the woman for her faith, as he has honored her love, and sends her away into the path of peace. He had been quick to resent evil thoughts concerning the woman, but now he ignores evil thoughts of himself. Christ's statement that her faith had saved her ought to relieve all doubt as to the meaning of vs. 47, where love seems to precede forgiveness as its cause. The context requires that love should be the result, not the ground, of forgiveness.

III. SUGGESTION FOR SERMON: CHRIST'S METHOD AND OUR METHOD

1. Jesus was simple and genuinely natural. His naturalness still seems to us supernatural. He is not afraid of the judgment of the Pharisee. No more is he afraid of the touch of the woman. He talks elsewhere to a learned rabbi by night, but he also reveals deepest truth to a Samaritan woman. The world today is waiting for leaders who can be good without being unreal.

2. It was for this reason that Jesus could not be patronized by those who have social position. This very social position is a fabric of unreality, the real values of life have been pressed into the background to give place for human conventions which have in them more of pride than of love. Jesus therefore cannot be flattered by a wise old ruler (John 3:2), nor by a rich young ruler, nor by a self-complacent and superior host. His right to teach and comfort cannot be abridged by inane conventions. Do we not need such singleness of purpose?

3. Great need stirs his great compassion. These poor outcast things are treated as if they were dumb animals, kindly, tolerantly, but soullessly. His great heart is outraged at the sight of the image of God crushed into the mire, as the cart wheel might crush a diamond.

4. It is idle for any church, however intellectually orthodox, or any individual, however socially correct, to name the name of Christ without adopting the method of Christ.

WILLIAM CALDWELL.

FORT WORTH, TEX.

XV. THE PARABLE OF THE SOWER

MARK 4:1-20⁶

I. CRITICAL QUESTIONS

The absence of parables from the apocryphal writings, from the epistles, and from the fourth gospel makes their use in the synoptics an emphatic pedagogic of Jesus. To this emphasis, moreover, the exquisite nature of the analogies between things seen and things unseen adds the distinction of certainty that we are in contact with Jesus' actual words. The parable before us is significant because it is one of the three recorded by Mark, the chronicler of events rather than of discourses, chosen from the thirty or more in Matthew and Luke.

Furthermore, this parable, belonging to the narrative group, is unimpaired by the characteristic embarrassment of the synoptists regarding the purpose, and hence the nature, of Jesus' parables. Unwilling to

⁶International Sunday School Lesson for April 29, 1906.

believe that the Savior of the world would relate plain commonplaces drawn from the events of everyday life for the purpose of serving as aids to common understanding, thinking themselves the initiated into the kingdom's "mysteries," they seemed to allegorize his words, turn them into dark sayings, and teach that his purpose was to veil truth from the uninitiated. Observe that he addressed the inner circle in parables (Mark 2:19-22); that in the present passage the heart-types depicted in the four soils are expected to understand him (Mark 4:33).

II. EXPOSITION

An interview with Jesus was desired by Mary and her family upon an autumn day, in the second period of his Galilean ministry, while he was teaching in a Capernaum house. Adroitly using their claim to press home to his auditors his fraternal love for those not attached to him by blood, he detained his kindred without till he could meet them alone. Then he would have set forth in the boat, but the counter-claim of the gathering crowd so appealed to him that he cast anchor, faced their wonder-look, eager for a political liberator, or the touch of healing, and in vivid, ich, and lucid manner interpreted their need, and task, and told his story.

In his discovery of the futility of words, ever so true, he finds a sympathetic experience in his favorite prophet (Isa. 6:9, 10) and an apologetic in this parable of the soils.

Fellahin, living in villages, not on the land, "went forth" to sow the field. Note Jesus' world-view in "the field is the world;" also the universality of the heart-types. The seed is sown on unplowed ground and afterward poked in with a wooden plow. The "wayside" caravan paths that cross the unfenced plain of Esraelon, the wheat-field of lower Galilee, the feeding-place of crows and migratory birds from Asia, serve for one heart-type, the secularized, Hellenistic Sadducee. The "rocky ground," undecomposed limestone, with inadequate covering of mutable soil, pictures the changeable crowd. The indefinite word "thorns" may mean any of fifty thorn-bearing growths that preoccupy and crowd the soil and rob of fruitage the good seed. But the greater part is good soil with room and strength. And Jesus, the great optimist, still trusted human hearts.

III. SUGGESTION FOR SERMON

1. The seed is the Word: Jesus believed his own words, and committed them, not to books, but to human hearts, by lake and well, in cottage, synagogue, and temple. In the synagogue he found illustrations

from the book of the synagogue; in the open he expounded the analogies of nature. His words lulled the sorrowful, removed the sting of disease, robbed adversity of disappointment, revealed death as ally, unveiled God. Discriminate in the confusion of words between religious formulae and Jesus' message. His was the language of the heart and of life.

2. The soil is the human heart: It is really the Parable of the Soils, an answer to an implied challenge, "Why are your words ineffective?" He lays the burden of defeat upon the condition of human hearts. The heart is still the same and his keen analysis of types still applies.

a) The road-bed soil—the heart that has been hardened by the traffic of time, the half-pagan Sadducee—is still here. He is our hard-headed business man, too busy to look after his Father's business.

b) The rock-bed soil—the weather-vane heart, unlike the compass needle that swings to the polar star of truth if released. This is our weakly religious type, without co-ordinated muscular activity.

c) The thorn-bed soil—the preoccupied heart, crowded with the briers of temporal care, greed for gain, selfishness, the root of lust and all false growths.

d) The good soil—the childlike heart, plastic, teachable, open, the curtains of the soul still raised.

3. Good seed in good soil: This is the word made flesh, a true life. Men will pass unmoved learned dialectics in theology; they are still touched into life by a heart indwelt of eternal love. The measure of the life-power of a vegetable has been ascertained by harnessing it while growing in steel thongs. Its expansive power is tons. The living word in a living human heart is the power of God unto salvation.

FREDERIC TOWER GALPIN.

MADISON, WIS.

XVI. THE PARABLE OF THE TARES

MATT. 13:24-30; 36-43⁷

I. EXPOSITION

We have no means of knowing just when or where this parable, found only in Matthew, was spoken. It belongs to the general class of illustrations used by Jesus to set forth the eschatological nature of the kingdom of God. It clearly presupposes the current Jewish belief relative to the end of the evil and the beginning of the messianic age. In it, as in the current belief, there is the recognition of the day of judgment as marking the end of the one and the beginning of the other. In its insistence upon the teaching that man ought not to assume divine prerogatives of judg-

⁷International Sunday School Lesson for May 6, 1906.

ment it is like Matt. 7:1; in its insistence upon the necessity of awaiting the judgment for the adjustment of moral evils it is parallel with Mark 4:26-29, as well as the other sayings of Jesus which have to do with the coming of the Son of man and the attendant judgment. In interpreting it one must recognize the limitations set by Jesus in his own interpretations. By comparing the interpretation with the parable itself, it will appear that Jesus gives meaning only to those matters which are absolutely necessary to its dominant analogy; viz.: as men wait till the harvest before separating the tares from the grain, so the servants of God can wait till the judgment day for the punishment of evil men. In the light of this analogy Jesus does not find it necessary to interpret the attractive suggestion that the tares look like the wheat (vs. 29), but, on the contrary, elaborates the element of final judgment. It will be advisable, for the purpose of interpretation, to make two columns, the one of the elements of the parable, and opposite each the interpretation given by Jesus.

II. SUGGESTIONS FOR SERMON: THE CERTAINTY OF THE FINAL TRIUMPH OF RIGHTEOUSNESS OVER EVIL

1. The world as it now exists is a sad mixture of good and evil men. The good men, in so far as they are Christians, profess an unconquerable faith that ultimate righteousness rather than wickedness shall be supreme. The faith is often sadly tried by the presence of evil men in apparently the very best environment.

2. The first impulse of good men is to attack the evil men. Jesus recognized this necessity of opposing evil both in word and act. He most vigorously assailed the Pharisees, but he saw also its danger. This zeal for righteousness is very apt to grow into a spirit of persecution or anger. Necessary as it is for us to express the principles of love in the proper protection of ourselves from criminal classes, whether evil or "respectable," it is just as necessary for us to hold fast to the belief that the eradication of evil rests ultimately with God. Unless a man believes that evil in society will ultimately be crushed, he distrusts God.

3. The day of judgment as a particular point in the future was the pictorial way in which the Jews conceived the defeat and punishment which God was to inflict upon the evil men and evil forces. There is no truth truer than that contained in this picture. But the entire experience of humanity shows that punishment is present as well as future, in actual social life as well as beyond the grave. Neither element should be under-emphasized, but God's hand should be seen in both. During the past few months the American people has been seeing one sort of judgment day in

the exposure and punishment, both by law and by relentless public opinion, of venality and corruption and dishonesty. God works in humanity, still making the wrath of man to praise him.

4. There is need today, in addition to the recognition of the punitive working of God through society, to recognize also the consequence of evil in terms of immortality. Because we see that the description of future punishment is often figurative, we by no means make the punishment itself figurative. That is as real as humanity. Any preaching will lose power which belittles or overlooks the fact that man is immortal, and that the great laws of God are just as operative in the world of immortality as in the world of mortality. The Christian must remember that he stands for this element of the divine government quite as truly as for the other truth that misery is the inevitable future outcome of sin in present society.

SHAILER MATHEWS.

THE UNIVERSITY OF CHICAGO.

Work and Workers.

THE VACATION BIBLE SCHOOL

In the summer of 1901, after the day schools had been closed for the long vacation, the church doors shut during the week, and all the children of the East Side of New York who were not large enough to work playing in the streets, it occurred to Rev. Robert Boville that the opportunity, the only opportunity for daily religious work for children, was at hand. As the colleges and universities were closed, it was possible to get fresh, enthusiastic college men and women for this new work. Accordingly, in July, 1901, five churches were opened, and five men from Union Theological Seminary, one from New York University, and a Swedish student from the Newton Theological Institution took charge of the work. Schools were opened in these different places, the necessary funds having been guaranteed by interested friends. The women missionaries connected with the respective churches helped.

The program for the seven weeks of the schools was simple. Beginning at 9:30 A. M., an hour was devoted to opening services, singing, and a Bible lesson; the second hour was employed in manual work and games. The Bible lessons were based on the lives of Bible heroes, and have so remained up to the present time. Over 1,000 children were registered, and the daily average attendance was close to 30 per cent. of that number. The happiness of the men in their work, the appreciation of the churches and pastors concerned, and the response of the children were all so delightful that the work immediately secured approval from all who came to know it, and it was apparent that a new door of ministry, through the use of college men in their vacations, had been opened to the children. The method of Bible-teaching, from the first, was objective and dramatic, and to the children of the neighborhood a daily school, so conducted, awakened no prejudice, such as a Sunday school might create.

The second year showed ten schools opened with men from Union, Crozer, Rochester, Brown, and Columbia, as teachers. The number of children registered was 2,711, with an average regular daily attendance of 900. And this year the expense was only about \$2,400. Up to this point the care and industrial oversight of the girls in the schools had been undertaken by the women missionaries at each church, many of them giving up well-earned vacations. In 1903, in consequence, the student

force was much enlarged, including sixteen young women from Barnard, Vassar, Smith, Wells, and Mount Holyoke, with eighteen men from Chicago, Columbia, Colgate, and Rochester Universities. This year seventeen schools were opened, with a registration of 4,000 children and a total cost of \$4,900. Bible study, nature-study, manual occupations, games, and music formed the program; and while through these the college men and women gave their best to the children, they freely confessed that what the children had given to them was invaluable. In July, 1904, sixteen vacation schools were opened and conducted until August 26. For the first time a three-days' model course was given to the men and women students before they entered upon their work. Emphasis was placed on Scripture, singing, science, and sewing. Representatives from Brown, Bucknell, Colgate, Chicago, and New York Universities, and from Barnard, Smith, Vassar, Oberlin, and Mount Holyoke Colleges, formed the teachers. The reports showed that 3,130 children had been registered, that 1,055 were in average daily attendance, and that \$4,600 was the cost.

This work was begun in connection with the Baptist organization, but in the summer of 1905 it was, under the Federation of Churches of New York, extended into every available church. Consequently, fifty men and women from twenty colleges and universities opened fourteen vacation schools in churches of seven evangelical bodies in Manhattan and Brooklyn, in which over 4,000 children were registered and over 1,000 were in daily attendance.

The program of work given in 1905, while holding in the main to the plan of the first year, was much elaborated. In the three services of the model school, held just before the opening of the vacation schools, and designed to illustrate for and train in all branches of the work the members of the staff, the various methods of presenting the Bible stories—by object talk, wall and floor maps, and dramatization by the children—were given in detail. New songs, seven of the great hymns of the faith, twelve patriotic and nature songs, and four work-songs were taught. Lessons in sewing, hammock-making, and basket-weaving were given. Thus the teachers were prepared for their peculiar work. For two hours each morning, five days in the week, the children had instruction; the first hour was given to the Bible, singing, and calisthenics; the second hour, to industrial work. Here the girls were taught all the needful stitches in sewing, while the boys learned hammock-making, basket- and mat-weaving, and cane-seating. Twice a week a part of the second hour was given to practical talks on "First Aid to the Injured" and "How to Keep Well."

The subjects discussed were: What to do in case of burns, cuts, and bruises, fainting and sunstroke, drowning, the care of the body, cleanliness in the home, etc. Conferences of teachers were held every Monday afternoon, affording a close touch between the director, supervisors, and the staff, and helping to keep up the enthusiasm and efficiency.

THE fifth international convention of the Student Volunteer Movement for Foreign Missions was held in Nashville, Tenn., February 28 to March 4. There were delegates of professors and students from 700 institutions of higher learning in both the United States and Canada, making a total in attendance of 3,346 men and women. One hundred and forty-four missionaries from 26 different mission lands, and 149 representatives of 95 different foreign missionary societies, were present, besides nearly 400 other representatives, including speakers, volunteers out of college, Young Men's Christian Association and Young Women's Christian Association secretaries. These, together with the hundreds of students who were in Nashville unregistered, brought the number in attendance to nearly 19,000. It was the largest assemblage of Christian young people ever gathered together. Under the splendid leadership of Mr. Mott, the convention, during the entire four days of session, held to a high seriousness and dignity. It opened with a quiet hour of prayer and heart-searching, and was followed in the later sessions by strong, inspiring talks from men filled with the spirit and enthusiasm for work in foreign lands. A noteworthy achievement of the convention was the easy raising of \$85,000, to carry on the work of the movement for the next four years.

New Literature

OLD TESTAMENT

BOOKS

AUCHINCLOSS, W. S. *The Book of Daniel Unlocked.* With Introduction by A. H. SAYCE. New York: Van Nostrand, 1905. Pp. 134.

An ingenious but useless addition to the already extensive literature based on the desire to interpret the book of Daniel as literal prediction of dates and events far in the future.

RAVEN, J. H. *Old Testament Introduction, General and Special.* Chicago: Revell, 1906. Pp. 362. \$2.50.

An introduction written from the traditional point of view, dating the Pentateuch, e. g., from 1300 B. C., Job, Proverbs, and Song of Songs from 1000 B. C., and the Psalms from 1075-425 B. C. The conservatism of this book is of an extreme type and lacks good scholarly foundation.

ARTICLES

SMITH, JOHN MERLIN POWIS. *The Rise of Individualism in Israel.* *American Journal of Theology*, April, 1906.

This article traces the development of the idea of man's individual responsibility before God from the earliest period of Israel's life down to the exile. The various forces co-operating to disintegrate the old conception of the solidarity of the family, clan, and nation are pointed out on the one hand, and, on the other, the positive influences tending toward the formation of the individualistic point of view are indicated and discussed. It is thus shown that the exile itself was largely responsible for the change from the old communal standpoint to the new individual and personal ground.

SMITH, GEORGE ADAM. *Jeremiah's Jerusalem.* *Expositor*, January, February, 1906, pp. 61-77, 97-114.

NEW TESTAMENT

BOOKS

MOULTON, J. H. *Grammar of New Testament Greek. Prolegomena.* Edinburgh: Clark, 1906. Pp. xx+274. \$3. Students of New Testament Greek will welcome this first part of Professor Moulton's *Grammar*.

ARTICLES

BLODAU, AUG. *Papyrusfragmente des neutestamentlichen Textes.* *Biblische Zeitschrift*, Vol. IV, pp. 25-38.

A survey of the considerable portions of New Testament text among the Greek papyri found in

recent years. Some of these are of great antiquity (fourth and fifth centuries) and preserve considerable sections of text, as, e. g., the Oxyrhynchus papyrus of Hebrews.

DAUSCH, PETER. *Gedenken gegen die Hypothese von der bloss einjährigen öffentlichen Wirksamkeit Jesu.* *Ibid.*, pp. 49-60.
Serious objection is made to the theory that

Jesus' public ministry lasted but one year, a view for which van Bebber and Belser have recently sought to find support in the gospel of John.

BURKITT, F. C. Who spoke the *Magnificat?* *Journal of Theological Studies*, January, 1906, pp. 220-27.

Not Mary but Elizabeth uttered the *Magnificat*, and the original text of Luke so indicated, as Irenaeus and Niceta, the author of the *Te Deum*, recognized.

RELATED SUBJECTS

BOOKS

BREASTED, JAMES HENRY. *Ancient Records of Egypt: Historical Documents from the Earliest Times to the Persian Conquest*, collected, edited, and translated with Commentary. Vol. I, The First to the Seventeenth Dynasties. Chicago: University of Chicago Press, 1906. Pp. xlvi + 344. \$3.

This is the first of five volumes to make the literature of ancient Egypt accessible in new, scientific translations to the student of the life and history of the ancient world. The series is admirably planned and executed, and promises to be of immense value to all workers in these lines.

FOSTER, GEORGE BURMAN. *The Finality of the Christian Religion.* Vol. I. Chicago: The University of Chicago Press, 1906. Pp. 518. \$4.

GATES, ERRETT. *The Disciples of Christ.* New York: Baker & Taylor, 1905. Pp. 346. \$1.

This is the first real history of this religious body. It is written in a clear style, with impartial judgment, and discloses a critical insight into the

inner motives and tendencies, as well as the outward development, of this remarkable movement, which began in 1800, under the leadership of Thomas and Alexander Campbell, in western Pennsylvania.

ARTICLES

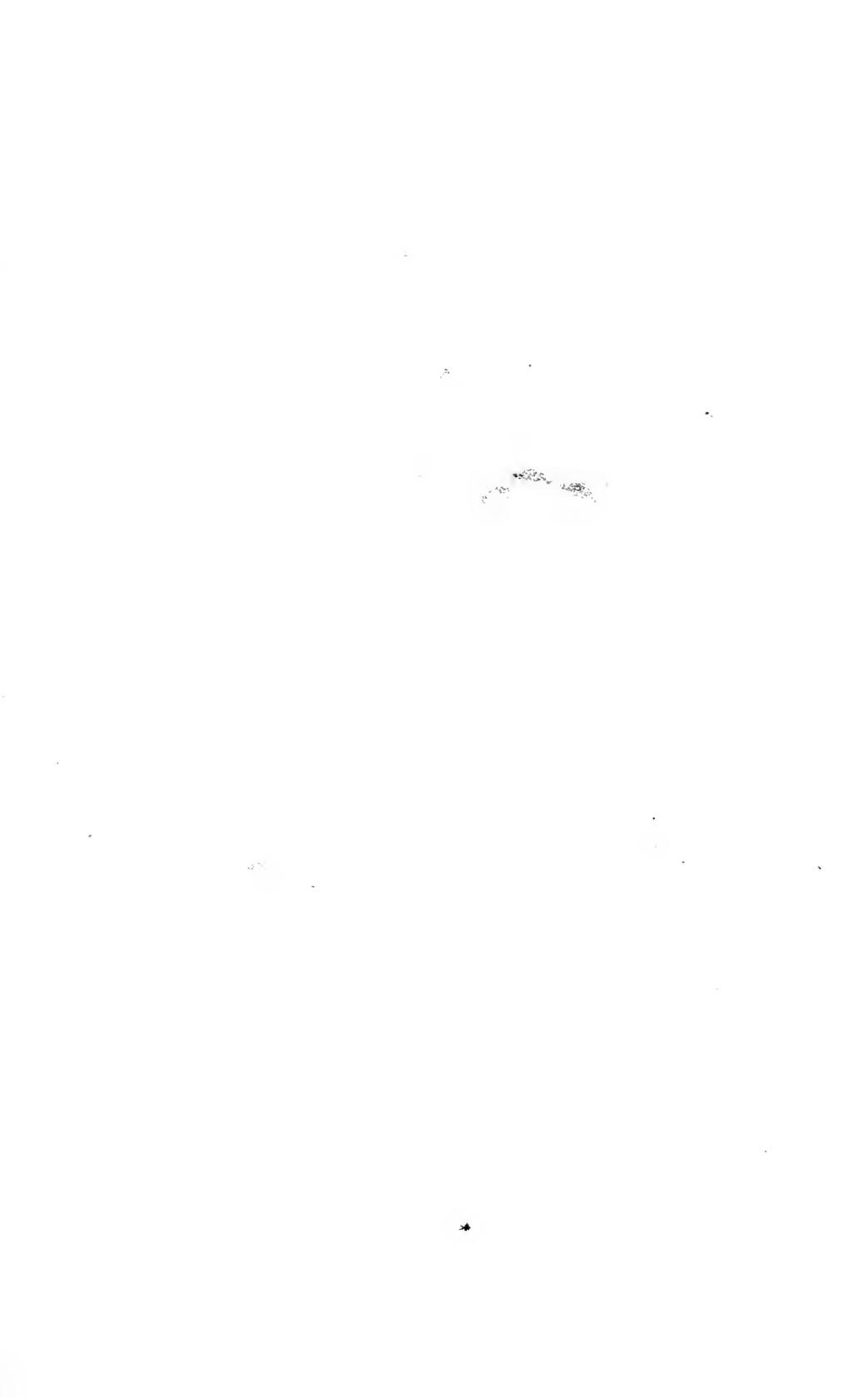
CLARKE, W. N. What is the Essence of Christianity? *Baptist Review and Expositor*, January, 1906, pp. 27-35.

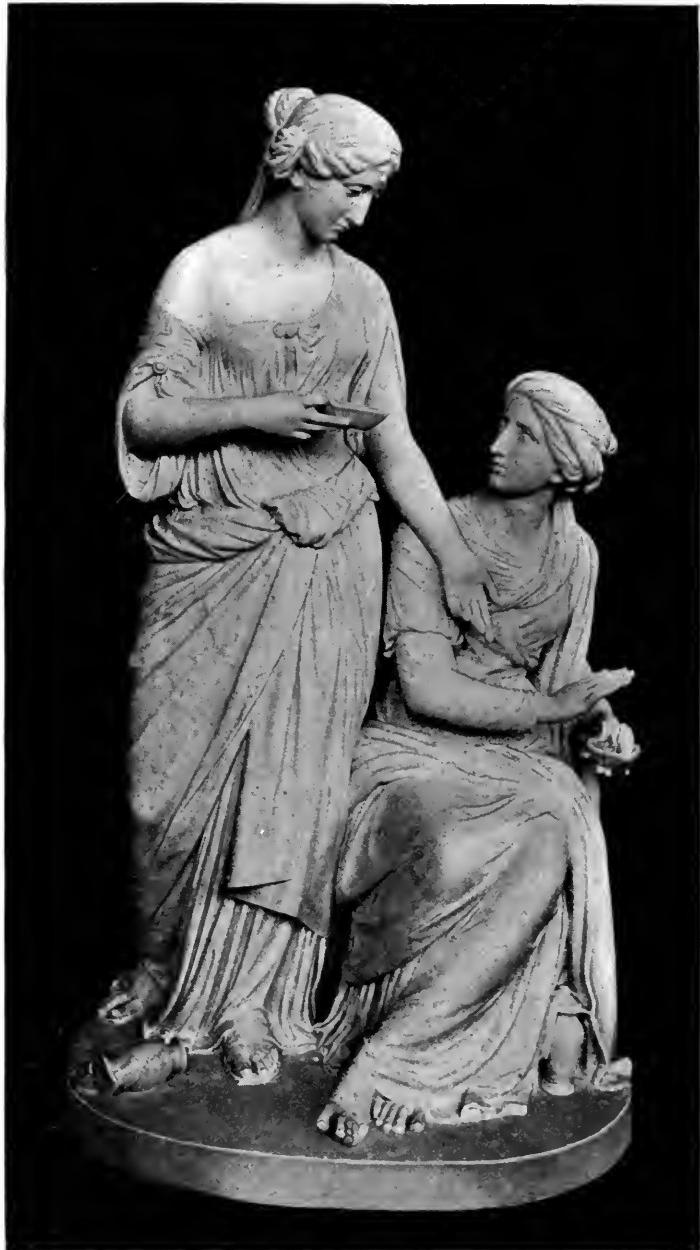
NEWTON, R. HEBER. The Outcome of the Theological Movement of Our Age. *Hibbert Journal*, January, 1906, pp. 260-80.

A period of religious reaffirmation is confidently anticipated, following the present time of criticism and examination which will then prove to have set the fundamental truths of Christian faith upon a firmer basis and in clearer light than ever.

FURNELL, A. S. Religious Knowledge as a School Subject. *Ibid.*, pp. 399-405.

A plea for genuine religious instruction in schools, instead of misdirected study of catechisms and such so-called "religious knowledge." A kindred paper by Dr. Gray, the headmaster of Broadfield, on "The Teaching of the Christian Religion in the Public Schools," is promised for the April number.





THE WISE AND FOOLISH VIRGINS

A statue by R. Rinaldi made in 1861, for Mr. Alpheus Hardy, of Boston, and recently presented to Wellesley College.

THE BIBLICAL WORLD

VOLUME XXVII

MAY, 1906

NUMBER 5

Editorial

CHRISTIANITY AND THE SUPERNATURAL

Can Christianity dispense with the supernatural? Can it surrender the conception of the supernatural and live and prosper? The meaning of the question, not to say the character of the answer, depends much on what is meant by the supernatural. If by it we mean God, if by belief in the supernatural we mean belief in the existence in the universe of a supreme Spirit, wise and benevolent, a God to whom men may look up and on whom they may depend in filial faith, then certainly Christianity cannot live without faith in the supernatural.

If by the supernatural we mean miracles, and by miracles we mean events that contravene law or lie outside the realm of law, then it is not so certain that Christianity cannot live without the supernatural. "Miracle" is a word to juggle with. The New Testament records certain events which it calls by various words translated in our English version by "signs," or "miracles." It enters into no discussion of the question whether these events lay outside the realm of law. The question itself would have been an anachronism. No doubt the New Testament writers regarded these events as extraordinary, and as in some special sense manifestations of divine power. But the question whether these events occurred is totally distinct from the question whether they are in accordance with, or contrary to, law, within or without the sphere of law.

Modern thinkers, with their wholly modern conception of law as a formula for the sequence of events, sometimes define a miracle

as that which contravenes law or lies outside the realm of law. When to this definition there is added the dictum, all but universally accepted by modern scholarship, that law is universal in its scope, that all things that happen, happen under law, known or unknown, it follows of course that miracles do not happen; that miracle is simply a name for an idea, itself never realized in fact. Such a line of reasoning calls for several comments.

First, the universality of law is not proved. That all things happen under law is a conclusion sustained by some evidence, but is very far from being based on a complete induction of the facts, or even of facts in every realm. It is at best a probability supported by a large proportion of the facts that modern science has investigated. Nevertheless, as a working hypothesis it must doubtless be accepted by thinking men of today. We rarely work with perfect instruments. We must use the tools we have. The next generation may have better ones; but we must work with ours, not with theirs. Admitting that it is quite possibly not the whole truth, and using it with the caution that this fact requires, we must reason today on the assumption that law is universal.

In the second place, it must be remembered that not even the most enthusiastic believer in the universality of law could claim that all laws or all knowable laws are already known. Multitudes of events that yesterday lay outside the sphere of known law, and perhaps seemed therefore extra-legal, are today seen to fall under law. And multitudes of events of which we can today discern no law will doubtless tomorrow disclose the equation of their occurrence to the discerning eye of patient investigators.

But, in the third place, and most important for our present purpose, the dictum of science that law is universal, that therefore the extra-legal is the non-existent, the professedly miraculous occurrence in the sense of the event alleged to have occurred contrary to law is *ipso facto* unhistorical, all this has directly and immediately nothing to do with the question of the historicity of the New Testament miracles. The we-sections of the book of Acts, admittedly eye-witness records of a portion of Paul's life, affirm that Paul healed a man sick of a fever, not by medicine or massage, but by word of command. The synoptic gospels make many similar affirmations

respecting Jesus. Before the dictum of science that extra-legal events do not occur can be brought into relation with such records, it must be shown that such events are extra-legal, lie not only outside the realm of known law, but outside of law. Is our knowledge of the nature of what we call disease, and of the power of what we call mind over what we call matter, or of the relation between things invisible and things visible, so thorough and accurate as to justify us in affirming that such events are outside of law, and therefore the testimony even of eyewitnesses who affirm that they occurred is false? To answer in the affirmative involves an assumption of omniscience, and a charge of mendacity or incompetence, neither of which is warranted. The man who reasons: Miracles are events outside of law; events outside of law do not occur and never have occurred; therefore the New Testament miracles did not occur—falls into a fallacy of ambiguous middle.

But let us not affirm too much. That some ancient records of extraordinary events are probably or certainly includible under law does not prove that all such records are true. Not every event affirmed in ancient records is defensible because some of them are. Doubtless there are alleged events which do so clearly contravene known law, and the affirmation of which is so evidently in accord with the ideas of the times from which the records come, that the record is far more probably explained as a product of the thought of the time than is the event itself accounted for as an actual fact. It becomes, indeed, in each case a question of the balance of probabilities. How clear and direct is the testimony? How strong is the evidence that the occurrence of such an event would contravene law? One may rightly hesitate to believe a story of the levitation of an ax, or that the record of the appearance of deceased saints in Jerusalem is to be taken precisely at its face value. An honest and fair-minded student of the Bible may very well find himself compelled to classify the events commonly included under the category of the miracle into three classes: first, those for which the evidence is so good, and the grounds for affirming that they contravene law so insufficient, that they may reasonably be set down as historical; second, those of which the evidence is so slender, and the contrariety to law so clear, that they cannot be regarded as historical; third, those that

must be held *sub judice* for further light respecting the records or the laws under which they may possibly fall.

Can Christianity dispense with the supernatural? With the supernatural in the sense of events that contradict law or lie outside all law it can dispense, and for this generation at least, and with men whose thinking has been shaped by scientific thought, it must dispense. To affirm today that God does things outside of law is to burden our apologetic with a load which it cannot afford to carry. It involves, moreover, the idea of God as a being of caprice rather than of principle, or as unable effectively to communicate with men except by breaking through his own principles of action—an idea which thoughtful men, when once they understand it, cannot and will not accept.

But the supernatural written Supernatural and meaning God, a supreme benevolent Spirit at the heart of things—this assuredly Christianity cannot and will not surrender. Nor is there any good reason to believe that it will, or ought to, eliminate from the records of early Christianity all those events which seemed to men of that day as altogether extraordinary, and which to us today are still perhaps on the border line between known law and the region of which we do not as yet know the law. We need not affirm that things happen contrary to law. We will not deny that many things have happened of which neither the eyewitnesses nor we ourselves fully know the law.

THE SELF-REVELATION OF CHRIST, WITH SPECIAL REFERENCE TO THE FOURTH GOSPEL

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A standing objection to the apostolic authorship of the fourth gospel grows out of the early connection of Jesus with the messianic hope. This evangelist, it is urged, represents that lofty claims were made by Jesus at the very beginning of the public ministry, while in the synoptics we have a gradual revelation of the messianic consciousness, and not until Cæsarea Philippi does Jesus encourage or permit his disciples to regard him as the Christ. The conclusion to which such objectors arrive is that the fourth gospel is historically untrustworthy. The contention of this paper is that the antagonism here between the fourth gospel and the synoptics is more apparent than real, and that the self-revelation of Christ cannot be properly traced without the fourth gospel.

The Messiah idea was not originated by the apostles and read back into their Master's self-consciousness, as some dogmatically maintain; but, having sprung from Judaism, it was adopted by Jesus and reproduced by the apostles. That Jesus believed himself to be the Christ is beyond doubt. Some unquestionable evidences are the manner in which he received that title from Simon Peter, the acceptance of popular acclaims at his entry of Jerusalem, and his answer to the high-priest. And it must be remembered that revelation consists in more than spoken words—it is frequently wordless. A man's public speech or silence must be interpreted in the light of the popular conceptions of his age and country. What the people generally believe explains his utterances, and sometimes makes it unnecessary to speak at all.

1. *The people's expectations.*—In the New Testament is evidence that the hope of Israel had come to center in a personal Messiah. We find the hope not only in explicit statements, but, what is more conclusive, in indirect and unconscious testimony to its wide currency.

The appearance of the Baptist caused great excitement. He announced the messianic kingdom. He proclaimed a coming One who would baptize with the Holy Ghost. His preaching was such as to fan the messianic hopes into a flame, and they looked to him as a messianic possibility. Luke, who verified his sources by the testimony of contemporaries, says: "The people were in expectation and all men reasoned in their hearts concerning John, whether haply he were the Christ" (Luke 3:15). Crowds flocked to him, and he had to answer their feverish expectations (Luke 3:16, 17; John 1:19-27). The words of the Baptist in the other accounts were clearly an answer to the thought that he might be the Messiah (cf. the prominence of 'Εγώ, and especially of μέν in Matthew and Luke), and Paul's speech at Antioch shows that such was the popular understanding of these words (Acts 13:25). This address was given but a few years after Christ's death, and the record of it precedes the fourth gospel, so that John 1:19-27 is confirmed by the tradition quoted thus early by Paul and recorded by the author of Acts. From the book of Acts and Paul's epistles it is apparent that the Jews of the dispersion did not need to be taught to look for Messiah, but only to be convinced that this Jesus was he. In remote regions of Asia and in distant Europe, to which the Christian movement had not extended, Paul started with the fact that the Jews were expecting Christ, and he demonstrated from the resurrection of Jesus that the expected One had come.

A final proof that hopes of a messianic king were prevalent at this time is found in the narrative of the temptation. Here two things are certainly implied: that Jesus knew himself to be the Messiah, and that he had to reckon with a popular messianic expectation. The question was whether he should conform to the messianic hopes that were current. His decision was to keep the idea of the king in the background for a time, for the very reason that a political messianic king was so fervently hoped for. So strong were these political expectations that even at the end he had not wholly cured his closest disciples. In the background of these hopes a striking figure like the Baptist, or a worker of cures like Jesus, would attract wide attention as a messianic possibility. It would not be necessary for him to make an open claim to messiah-

ship, but rather to deny it, as the Baptist did, if he would not be so regarded. Under such conditions, for so marked a man as Jesus early became, to be silent would almost be tantamount to a claim to be Messiah.

2. *Evidence that messianic hopes early were attached to Jesus.*—This we gather chiefly from the fourth gospel. But two facts from the synoptics which have received but little attention prove that at the beginning of his ministry Jesus was regarded as a messianic possibility: (1) the attitude of the demoniacs and simple folk, (2) the attitude of the ruling classes.

At the first public act mentioned by Mark, a man with an unclean spirit cries out: "I know thee, who thou art, the Holy One of God" (Mark 1:24). It is said (vs. 34) that the demoniacs "knew him," and many ancient authorities add "to be Christ," which seems the correct reading, as Luke, who follows Mark, inserts it (Luke 4:41b). Indeed, we are told that "the unclean spirits, whosoever they beheld him, fell down before him and cried, saying, Thou art the Son of God" (Mark 3:11; Luke 4:41). Matthew, fearing the charge of collusion with Beelzebub, omits these confessions save in the case of the man in Gadara. Matthew ordinarily follows Mark, but frequently changes with an apologetic purpose. A case in point is Matt. 19:17, where he changes, "Why callest thou me good?" in the source (Mark 10:18) to, "Why askest thou me concerning that which is good?" But Matthew, while omitting the testimony of the demoniacs, concurs with Mark as to the attachment of messianic ideas to Jesus by putting messianic titles into the mouths of others. This he does even previous to Cæsarea Philippi. Thus two blind men addressed him as Son of David (Matt. 9:27); the Syrophenician woman uses the same title (Matt. 15:22), when Mark has it not. The fact remains, although Matthew puts it in different relations, that messianic titles were applied to Jesus by afflicted persons who lived on the edge of the current of Jewish social life.

Whence came these messianic ideas? Whatever may have been the popular understanding of demoniacal possession, we cannot now believe that it was accompanied by supernatural knowledge. The demoniacs possessed no miraculous insight by which they recognized Jesus. On the contrary, a demoniac would be the last

to see in him the Christ. It was the sane and spiritually minded who recognized Jesus as the Messiah; faith in him was a revelation from God: "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven" (Matt. 16:17). And yet "the unclean spirits, whosoever they beheld him, fell down before him and cried, saying, Thou art the Son of God."

There is but one explanation. The fame of Jesus and the rumor that he might be the Messiah had preceded him into Galilee. It must have been a persistent rumor, for all the demoniacs seem to have heard it, even in distant Gadara. There seems to have been no exception, and they could not so unanimously have picked Jesus as the Messiah on any other ground. The title was not original with them; they simply repeated what they had heard. Others feared to ascribe it to him until he had been pronounced the Messiah by the priests. But the demoniacs and the afflicted were the fringe of society—a ready medium for rumor, a mouth-piece of popular opinion. They alone dared give the title which had been whispered from mouth to mouth since the messianic expectations roused by him in Jerusalem. And Jesus, remembering his experience at Jerusalem, bade them hold their peace, for he had resolved not to allow or countenance any explicit declaration of his messiahship for a time. The explanation that Jesus did not want to be confessed by devils is inadequate. His was a consistent effort to prevent for a while the precipitation of the messianic hopes that gathered about him. Later Jesus did not object to the testimony of these simple folk, and, in "the country of the Gerasenes" where there was no political danger, he not only did not rebuke the madman who called him "Son of the Most High God," but bade him publish abroad the great work done for him.

The contention of Wrede,¹ J. Weiss,² and Bacon³ over the so-called "recognition" of Jesus by demoniacs would be bootless if any one of them allowed the possibility of truth in the Johannine representation that messianic expectations early attached themselves to Jesus. (But all are committed to prejudgment against the fourth

¹ *Das Messiasgeheimniß Jesu*, pp. 22–32, and *Zeitschrift für die neutestamentliche Wissenschaft*, Vol. III (1904), pp. 169–77.

² *Das älteste Evangelium*, pp. 141–46.

³ *Zeitschrift für die neutestamentliche Wissenschaft*, 1905, pp. 153–56.

gospel.) Wrede seems to argue that merely because of doctrinal prepossession Mark invents the testimony of the demoniacs and stereotypes them for occasion. Weiss and Bacon urge that some historical occurrence is necessary to account for the testimonies. Bacon selects the demoniac of Gadara (Mark 5:7), and Weiss, him of Capernaum (Mark 1:24); but neither accounts for his one historical occurrence. Why should one demoniac possess such insight when it is denied to others? The suggestion of Mathews⁴ that these neurotics respond to Christ's own conviction as to himself in some hypnotic or telepathic fashion is superfluous. These were not recognitions at all, but the echo of a popular rumor, which in the popular mind had not been borne out by the conduct of Jesus, and so had ceased.

Another striking fact of the synoptic gospels is the attitude of the Pharisees toward Jesus. The scribes and Pharisees followed him into Galilee. They were not there as disciples, to learn of an obscure Nazarene. Why were they there? Their presence in far-off Galilee, away from the Jerusalem temple, suggests a hostile motive. At the beginning of the second chapter of Mark the opposition shows itself. At the first sabbath cure in Capernaum (Mark 1:21-28) there was no protest, for the Pharisees from Jerusalem had not yet reached him. But from now on the Pharisees dogged his footsteps, and almost immediately their hostility developed into an organized system of persecution. At the beginning of chap. 3 the Pharisees are plotting to kill Jesus. To us, considering only the synoptics, this attitude of the ruling classes is unintelligible. Jesus had healed on the sabbath, had allowed his disciples to pluck grain on the sabbath, had eaten with publicans. But other Jews had failed to observe the rigid sabbath of the Pharisees, and had eaten with publicans and sinners. Jews had ignored the Mosaic law, and had become themselves publicans and sinners, but the Pharisees had not plotted against their lives. Why should attention be so concentrated upon this Nazarene, who was unknown in Jerusalem but for the events recorded in the fourth gospel? The disciples had pulled the grain and had eaten with publicans. Why is it that even to the end the disciples of Jesus, who equally with their Master

⁴ *The Messianic Hope in the New Testament*, p. 94.

disregarded the regulations of the Pharisees, did not excite the hostility of the ruling classes, while so early in his career the Pharisees were plotting to kill Jesus? Why not kill Peter and James as well as Jesus? The Jerusalem ministry is the only explanation.

These two facts then—the attitude of the demoniacs and blind who were in closest touch with the people, knowing all the rumors about Jesus, and yet because of their infirmity in no danger from the Pharisees and the attitude of the ruling classes toward Jesus—confirm the historicity of the early chapters in the Johannine gospel. The actual situation is that the hostility of the ruling classes appears earlier in the synoptics than in the fourth gospel, where the Jews do not seek to kill Jesus until the Feast of Tabernacles (John 7:1), which is later than Cæsarea Philippi. There must have been a potential assumption of messianic authority, or the ruling classes would not so early and so spitefully have singled out Jesus for destruction.

3. *The moral significance of the problem.*—The critic must examine all sources and utilize all material that is not absolutely irreconcilable. When we have documents that from the earliest times of which we have record are regarded as of equal authority, we may apply philosophic principles to their evaluation as well as principles of historical criticism. The fourth gospel, though later, is accepted as heartily as the others in earliest church records. When, therefore, it deals with the unfolding of our Lord's messianic consciousness, and the others are silent, though not hostile, we are justified in asking, What is psychologically probable? Wendt admits the "psychological singularity" of our Lord's silence with regard to his messianic consciousness, and says that it is only removed by the shortness of his public career.⁵ Is it not rather enhanced by that fact, if Jesus made no admission whatever of his messianic consciousness under conditions when no mischief could result? But we face a moral as well as a psychological difficulty, if Jesus practiced delusion where no danger could arise. Christ's motive for silence was the good of the kingdom into which he was training a few disciples. When a confession of messiahship would endanger that schooling, he withheld it, or when a declaration of it from any

⁵ *Teaching of Jesus*, Vol. I, p. 179.

source would precipitate trouble, he discouraged it. But Jesus must be true to himself; he must act out his own inner consciousness whenever circumstances would allow.

He was incapable of a skilful plan, a well-devised scheme, by which he would work incognito until he had prepared the way for a dramatic episode at Cæsarea Philippi, or a triumphal entry of Jerusalem. He was no adroit politician to practice strategy, but he naturally adapted himself to the method of procedure required by the interests of his kingdom, which he learned by experience. He was fearless. He did not avoid the discussion of those problems on which he departed farthest from the Pharisees and rulers. He almost invited their antagonism on questions which concerned them more than the messiahship, viz., the observance of the sabbath and the keeping of the ceremonial law. Being discreet, he would avoid throwing a firebrand among the people; but he was no trimmer. He feared the people more than the rulers. He did not want them to accept him when he discovered that they were unprepared for his ideal of the messianic kingdom. But he could not deny himself.

Giving due value, then, to direct and indirect evidence, we arrive at a natural and progressive order in the self-revelation of Jesus: He is true to his messianic consciousness. He accepts the testimony of the Baptist and the enthusiastic acclaims of his first followers. John's testimony and the "signs" he performed draw to him a crowd who seek a political Messiah. They are not attracted by any definite claim, but, in the background of their excited messianic hopes, the silence of such a man was almost a claim. Embarrassed by this popularity, he withdraws into the country, ranking himself with the prophets (John 4:44) and blanketing the current hopes of a political Messiah. After John's imprisonment he withdraws into Galilee. His reputation had preceded him, and he is given an enthusiastic reception. The Pharisees follow him because he had been identified as the Messiah. But the people quickly see that he does not fit their messianic ideas. They are discouraged by Jesus and overawed by the presence of the Pharisees. But the demoniacs and blind still address him with messianic titles that had flown from lip to lip. The ruling classes organize against him, and the populace, seeking to adjust their messianic expectations to Jesus' career, are undecided. Jesus

answers objections to his messianic authority, but makes no decisive claim. When the disciples have begun to understand his view of messiahship and are apprised of his death, Jesus begins to push the battle and is more explicit in his language. He permits himself to be acclaimed king, and in the conflict between his own kingly ideals and the popular messianic hopes he is destroyed.

This method in the unfolding of Jesus' messianic consciousness and its acceptance by the people is best traced from the fourth gospel, and is indirectly but inevitably corroborated by the synoptics. It is true to experience; for faith and hope do not develop in mathematical progression, but move as waves do—rising and falling, advancing and receding.

ZOROASTRIANISM AND THE RESEMBLANCES BETWEEN IT AND CHRISTIANITY

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"Behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews, for we have seen his star in the east?"—Matt. 2:1, 2.

The verses which I have placed at the head of this sketch are significant of the interest which the religion of Zoroaster has for us as Christians, since the "wise men from the East," or Magi, are believed to have been followers of Zoroaster's faith and came, according to one of the early Christian fathers, to worship the Christ-child because of a prophecy of Zoroaster himself. It is certain that a belief in a Messiah was a cardinal tenet in the faith of the prophet of ancient Iran, and numerous resemblances between Zoroastrianism and Christianity, and points of contact with Judaism in earlier times, can be shown. The importance of these likenesses for the student of the Old and New Testament I have pointed out in a former article in the *Biblical World*, citing references to Isaiah, Kings, Chronicles, Ezra, Esther, the Apocrypha, and the gospels.¹ The aim of the present article is briefly to indicate the characteristic features of Zoroastrianism, the truths which it emphasized, and the parallels which may be drawn between it and Christianity, as well as some of the points in which it differed from our own faith.

Zoroaster arose in the first half of the seventh century before Christ in Media, where, a century previously, "the king of Assyria" had placed captive Israelites in certain "cities of the Medes,"² and his death took place about the time that the Jews were carried up into captivity at Babylon.³ His teachings had taken root in the

¹ See "Avesta, the Bible of Zoroaster," in *Biblical World*, June, 1893, pp. 421, 422.

² See 2 Kings 17:6; 18:11.

³ The dates assigned by direct tradition for Zoroaster's life are 660-583 B. C., as given in the Pahlavi books, but some western scholars and the modern Zoroastrians of Bombay are inclined to place the prophet's date at a period considerably earlier than this.

hearts of the Persian people before the rise of Cyrus, whom, in the words of Isaiah, the Lord called his "anointed," his "shepherd," and had "raised up in righteousness," though the Persian conqueror of Babylon had "not known" the God of Israel. It is certain that the later Achaemenian rulers were ardent adherents of Zoroaster's exalted faith. Alexander's invasion shook the foundations of the religion, but the Parthian rulers sustained the fabric for half a millennium, and the Sassanian monarchs restored it during the four centuries of their sway, until 650 B. C., when the creed of the great teacher was overthrown by Mohammed and the conquest by Islam which brought in the religion of Allah and the faith of the Koran. Today less than a hundred thousand believers pray from the sacred book of the Avesta to Ahura Mazda, or Ormazd, as their god; they are divided into two small communities, the persecuted Gabars of Persia, about 10,000 souls, and the prosperous Parsis of India, originally religious refugees that fled from Persia after the Moslem invasion, now numbering about 90,000 and living in Bombay and its vicinity.

The better to appreciate Zoroastrianism and its likenesses to our own religion, we should have present before our view in brief outline its main tenets.

One of the prominent features of Zoroaster's faith, as it appears in his metrical sermons, or psalms, called *Gāthās* (i. e., "Songs, Canticles"), and in other parts of the Avesta, is the doctrine of dualism, although the application of this term must not be pressed too far, lest certain characteristics of the Christian faith be called dualistic in their essence. This attempt, earlier than Plato's, to solve the problem of the existence of evil in the universe laid stress on the independent origin of Evil, personified as a great principle, by the side of Good, and conceived as a vital factor against which man must contend in daily life. According to Zoroaster, these "two primeval spirits" possess each a special sphere⁴ of activity, are endowed with a marked individuality, and contend constantly with each other in a strife which pervades the world. Though the struggle be intense, the Good Principle will ultimately triumph over the Evil Principle, and the victory will be won through the

⁴ See Avesta, Ys. 30:3; 45:2.

agency of Man; the establishment of the Wished-for Kingdom, or the Good Kingdom, will then be completed, a Restoration of the world will take place, the Resurrection of the dead will come to pass, and Righteousness will reign supreme. These are the main points of Zoroaster's theological teaching, and he came to teach his people to make the right choice in all questions of religious doubt.⁵

In the combat between the powers of light and darkness, Ahura Mazda, "the Lord Wisdom" (later Persian Ormazd), is aided by six ministering angels, *Amesha Spentas*, "Immortal Holy Ones," who are created by him and who stand by his throne to fulfil his divine commands. Their names are personifications of abstract ideas: "Good Thought" (*Vohu Manah*), "Righteousness" (*Asha*), "Holy Harmony" (*Spenta Armaiti*), and the like.⁶ In their functions and attributes they answer to our idea of archangels, and, in the campaign against the realm of evil, they are assisted by a band of minor divinities, *Yazatas*, "Worshipful Ones," a celestial order of beings only slightly lower in rank than the *Amesha Spentas*, and conceived of as playing a rôle similar to that of our legions of angels.

In the kingdom of darkness the devil, *Angra Mainyu*, "Enemy Spirit" (later Persian Ahriman), who is of the same essence as *Druj*, "Deceit, Falsehood," wages the fight against Righteousness with the aid of a host of evil spirits and arch-fiends. The chief members of the infernal council attending upon him form a group of six arch-demons offsetting the sixfold band gathered around Ormazd. The most devilish of them is called *Aēshma*, "Demon (*daēva*) of Wrath," whose name is thought to appear as *Asmodeus* in the book of Tobit. A crew of *Daēvas* and *Drujes*, "demons and fiends," the diabolical foes of the good angels, join the arch-fiends in their endeavors to pervert mankind and destroy the world.⁷

⁵ See Ys. 31:2, which I have translated with comments in a *Hymn of Zoroaster* (Stuttgart and Boston, 1888).

⁶ For details regarding this and other matters I may refer to my German work, "Die iranische Religion," in Geiger and Kuhn's *Grundriss der iranischen Philologie* (Strassburg, 1903).

⁷ Compare Avesta, Ys. 30:6; Vd. 19:1; Pahlavi Bd. 2:11; 3:1-27, etc.

They play a part kindred to that which we assign to unclean spirits and minor devils.

Without entering into a detailed discussion of the subject I may state that Judaism, and through it Christianity, is generally believed to have been influenced in the doctrine of demonology and also of angelology, and it is the tendency of modern scholarship to trace this influence back to the period of contact between the religions during the Babylonian captivity and the following centuries. The resemblances are certainly interesting, but still more interesting are the likenesses in regard to the idea of the Supreme Being and the Spirit of Evil.

Zoroastrianism presents us with a lofty conception of a Supreme Being. We have before us a divinity exalted far above human passions, an all-wise being, an omniscient ruler, a spirit divine and unchanging, a giver of rewards and punishments, merciful and just, righteous and holy, the father and creator of all good things, who was, and is, and ever shall be; his throne is in the heavens, where the company of ministering angels stand ready to perform his decrees.⁸

In spirituality and individuality the conception is not equaled among the Aryans, even though some old reminiscences of the primitive sky-god of the Indo-Germans can be traced in it. The Holy One of Israel alone transcends it, and an extended comparison might be drawn if space would allow. An important point of difference, however, between Ormazd and Jehovah must be noticed; it is a fundamental one, and grows out of the opposite conception of the relation of the power of evil to the good, and is traceable ultimately to the doctrine of dualism. In Israel the Holy One is omnipotent, the devil is subordinate to him, and is suffered to exist; in Persia, on the other hand, Ahura Mazda is not endowed with absolute omnipotence. It is only at the time of the millennium when mankind, through constantly choosing what is right, shall have become perfected, that Ormazd will be supreme, the power of Angra Mainyu be overthrown, Wickedness (*Druj*) delivered into the hands of Righteousness (*Asha*), and evil eliminated from the world.⁹

⁸ See the monograph on Ormazd, which I published in the *Monist*, Vol. IX (1899), pp. 161-78.

⁹ Cf. Ys. 30:8-11; Yt. 19:89-96; Fragm. 4:1; Bd. 30:1-33, and many other passages in the Zoroastrian scriptures.

This phase of the doctrine makes Zoroaster's dualism really monotheistic, since it postulates the ultimate supremacy of Ahura Mazda; and it is optimistic in its nature, since it presupposes that man, who is Ormazd's own creation, will bring about the ultimate triumph of his Maker.

The Zoroastrian conception of the Evil Spirit does not look upon Angra Mainyu as a fallen angel, but as an independent power. Sometimes, as in the Gathas and older Zoroastrian texts, this hostile force is opposed to Ormazd's Holy Spirit, personified as an emanation of the godhead, while in the later Avesta the opposition of Angra Mainyu to Ahura Mazda is direct.¹⁰ In the development of the universe, Angra Mainyu is coeval with God, and is practically coequal but not coeternal;¹¹ for this latter reason the duration of his baneful influence will be limited. He is represented as wicked by choice from the beginning, and all the evil in the world emanates from him, since Ormazd never created anything that is bad. Angra Mainyu is a malicious being, a cowardly tempter and betrayer, and the very soul of death. His abode is in the abyss of darkness, but, like Satan, he is practically omnipresent and always marring what is good, although he is ignorant and unable to act with prescience. It is true that in the conception of Angra Mainyu there may linger some faint traces of the sky-serpent of Indo-Germanic mythology, and distant parallels may be drawn with the dragon of Babylonian lore, but the conception as a whole is thoroughly original and distinctly characteristic of Zoroaster's graphic vision. It may be seen even more clearly in the later scriptures, for in the Gathas the prophet was too much occupied with the realm of goodness to enter into the domain of evil for a longer time than was necessary. The analogies that exist between Ahriman and Satan are too evident to have escaped the attention of scholars, as I have shown elsewhere, and they need only be referred to here.¹²

Between the warring elements of good and evil stands the soul

¹⁰ For a discussion of the subtle relation between Angra Mainyu and Ahura Mazda, see my article in Geiger and Kuhn's *Grundriss*, Vol. II, pp. 626-31, 647-9, where full references to various treatises on the subject are given.

¹¹ Ys. 30:3; Yt. 19:12 (*mairyō ratush*); Bd. 1:3; cf. Casartelli, *Mazdayasnian Religion under the Sassanids*, p. 53.

¹² Compare Geiger and Kuhn's *Grundriss*, Vol. II, pp. 652, 653.

of man, the object of their strife. On man depends the final issue of the conflict. Zoroaster inculcates the doctrine of moral responsibility and the freedom of the will.¹³ Each evil deed increases the power of evil; each good deed brings nearer the kingdom of good.¹⁴ As Ormazd's creature, man should choose what is right;¹⁵ Zoroaster's mission in the Gathas is to guide him in this choice and thus to advance the "Good Kingdom, the Wished-for Kingdom, the Kingdom of Desire."¹⁶ A strict account of every action is recorded as in a life-book, and man shall be judged hereafter and rewarded or punished in accordance with this reckoning.¹⁷

Of all the resemblances between Zoroastrianism and Christianity the most striking are those relating to the doctrine of eschatology and a future life. It is the optimistic hope of a regeneration of the world and a general resurrection of the dead that characterizes the Zoroastrian religion in a most marked manner. The expectation and promise of a new order of things is the keynote of the Gathas and echoes as a minor chord through all the ancient Persian scriptures. A mighty crisis is impending; it is incumbent, therefore, upon each individual to seek for the ideal and the eternal; mankind will thus be made perfect and the world regenerate (*frashém ahūm, frashōtema-, frashōkereti-*). This new dispensation (*vidāiti-*, lit. "division") will be accompanied by the advent of a savior (*saoshyant*) and the establishment of the sovereignty of the kingdom of righteousness. Without dilating upon the obvious parallels, I may again refer to a monograph in this journal where I have treated in detail the subject of the ancient Persian doctrine of a future life.¹⁸

The ethical standard of the Avesta is in general lofty and accounts for the high moral plane which its followers as a rule maintain today, although the Zoroastrians are few in number. The watchword of the ancient scriptures is *humata, hūkhta, hvarshta*, "good thoughts, good words, good deeds." The sum of these gathered in life

¹³ Compare, for example, Ys. 31:11; Ys. 30:2; Denkart 9:30.2, and others.

¹⁴ Ys. 31:15; 35:5.

¹⁵ Ys. 31:2; 30:2.

¹⁶ Compare the designations *vohu khshathra, khshathra vairyā, khshathra ištōish*, in the Gāthās.

¹⁷ Cf. Ys. 31:13, 15; Ys. 32:6, etc., etc.

¹⁸ See *Biblical World*, Vol. VIII, pp. 149-63.

forms the successive steps by which the soul of the righteous enters into paradise, while *dushmata*, *duzhukhta*, *duzhvarsha*, "bad thoughts, bad words, bad deeds," are the successive grades through which the soul of the wicked sinks to perdition in hell. These cardinal words are to the Parsis today, as of old, the triune summary of their religion. Truthspeaking and the keeping of a pledge is an article of faith emphasized everywhere by their ancient prophet. Herodotus says that Persian boys were taught three things, "to ride horseback, draw the bow, and speak the truth;"¹⁹ and King Darius in the great rock-inscription at Behistan declares himself again and again the friend of truth and the foe of falsehood, *drauga*, "lie," a word which is used in the inscriptions practically as synonymous with the devil.²⁰

Not only uprightness in life, charity to the poor, but also diligence and thrift are characteristic tenets in Zoroaster's religion and are virtues for which the Zoroastrians still are known, while the practice of agriculture and reclaiming of barren lands is synonymous with holiness in the Avesta. The sacred texts rigidly prescribe that the utmost care shall be taken to preserve the elements, fire, earth, and water, free from defilement, especially from contamination through contact with dead matter, and they lay down an elaborate ritual of ceremonial ablutions to remove any personal pollution incurred in the same manner. The Vendidad is in this respect an exaggerated Levitical code. Beside these ordinances the Avesta urges kindness to useful animals, especially the cow and the dog, as a religious duty, and the killing of noxious animals, reptiles and vermin, as a means of atoning for sin and of obtaining religious merit.

The position of woman in the Avesta, if not elevated, is as high as it was in Vedic India, and all the Zoroastrian texts, including the Pahlavi books, are extremely modest and considerate in alluding to matters relating to the sexes, although polygamy and concubinage were certainly practised.²¹ The family life was regarded

¹⁹ Herodotus, *History*, I, 136; cf. also Porphyrius, *Vita Pythag.* 41.

²⁰ For further details regarding this subject and other matters connected with the moral and ethical teachings of Zoroaster, see *Grundriss der iranischen Philologie*, Vol. II, pp. 623, 650, 663, 678-83.

²¹ The great Persian epic, Firdausi's *Shah Namah*, is remarkably chaste throughout.

as the mainstay of the state; the man with a wife was superior, in Zoroaster's eyes, to him who had none; and a large family was an honor of which to be proud.²² In general the religion was heartily in favor of a normal and wholesome enjoyment of life, and opposed to the extremes of asceticism.

This sketch would not be faithful, however, if the darker side of the Zoroastrian religion were left unnoticed. From Zoroaster's anathemas in the Avestas we can see that sins, like prostitution, pederasty, abortion, and drunkenness, had to be contended with, and the Pahlavi treatise *Arda Viraf*, in a Dantesque vision of hell, gives a dark picture of wickedness and its punishment. Some of the sins in the catalogue, like going barefoot or combing one's hair over the fire, seem to us as trivial, even if based on some hygienic law; while others, like a commandment against excessive lamentation over the dead, arrest our attention as indicative of conditions that Zoroaster deemed it necessary to reform. One custom, however, which was regarded by Zoroaster as laudable provoked opposition in antiquity, and condemnation in later times. This was the practice of consanguineous marriages, extolled among the Magians. The Avesta praises the rite of *hvaētvadatha*, Pahlavi *hvaē-tuk-dasih*, which is included among the articles of the Zoroastrian Confession of Faith (Ys. 12:9), although there has been considerable discussion as to the exact meaning of the term. Whatever may be its significance, it is certain that next-of-kin marriages were a Magian practice. According to the Greek authors and other early writers, such alliances were made even between parents and children, brothers and sisters. This is certainly true in the case of the ancient Persians, and, although direct blood unions would not be tolerated today, marriages among cousins are not very rare among the Parsis of India and the Gabars of Persia. It is possible that Zoroaster originally sanctioned the usage of next-of-kin marriages in order to preserve the religious community, and more especially the priestly and royal families, free from contamination by the blood of aliens and unbelievers; but there is no question that outsiders looked upon this belief as a stigma upon the early faith of Persia.

²² Cf. Vd. 4:47-49; Herodotus, I, 136.

It may be asked how the religion of Zoroaster fell into decay. National causes, not moral weaknesses, were the real causes of its downfall and ultimate ruin. As I have stated elsewhere, the moral fiber of Iran was weakened by the decadence of the Achaemenian dynasty, and the wave of luxury and voluptuous indulgence that swept over the land between the Tigris and the Indus, carrying away the ethical bulwarks of the people and submerging those sterling traits that had made Persia under Cyrus the mistress of Asia.²³ The faith arose again under Sassanian rule in the opening centuries of our era, resumed the pristine glory that had been hers under Zoroastrian Iran, and church and state were one for four centuries. Even if we need not assume that there were always pious priests and righteous kings, it was not that defect that occasioned the downfall of Zoroastrianism. It was the Mohammedan invasion, the Mussulman conquest, and the rise of Islam that wrought the revolution in the religious spirit and national character of the Iranian folk. Nevertheless, in that small band of despised Gabars in Persia and of Parsi religious exiles in India there is left enough of the old-time spirit of holiness, uprightness in life, and manly characteristics, to make them worthy followers of Zoroaster. They still believe in Ormazd and the Avesta, they endeavor to follow the teachings of their prophet, and they look for the life eternal in the world beyond, after the vultures have destroyed their dead bodies on the Towers of Silence, in accordance with their ancient faith, which looks on fire, not as a divinity, but as a sacred emblem of the purity and power of God. The star shining from the East brought three wise men from their land to worship the Founder of Christianity, and as Christians we have a reason to take an interest in their creed.

²³ See my sketch in *International Journal of Ethics*, Vol. VIII, pp. 55-62.

THE BIBLE OF JOHN CALVIN

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No literary work of the sixteenth century better measures the vast significance of the Renaissance than the exegetical writings of Calvin. To pass from the study of Athanasius or Augustine to that of Calvin is almost like a change of worlds. In the exegetical writings of those great men of the early church one flounders in a boundless morass, whose occasional bright and fragrant flowers are a poor substitute for solid and safe ground. Their Bible was a magical book, stranger than any fairy-tale, unreal, impossible. Quite different was the Bible of Calvin. Walking with him through the paths of Scripture, one feels that there is something firm under the feet, that one is dealing with real human history and life. The voice of the guide may be less winning and attractive than the voice of Augustine, but it is immeasurably more competent in explaining the significance of what is seen as we pass along. The fanciful allegorizations of Augustine give place to the sane comments of a balanced judgment fortified by much exact knowledge.

The exegesis of Calvin was as remarkable in its way as were the deeds of Luther, and when compared with the work of the third and fourth centuries is at once seen to belong to a vastly higher order. But while all this may truthfully be said to the praise of the French reformer, nevertheless his Bible was not the Bible of Jesus. He did not handle sacred books as Jesus did or as we do today. In some points his method was fundamentally wrong. It was neither that of supreme religious genius, like the method of Jesus, nor that of science, like the method of modern scholars. Of these points in Calvin's treatment of the Bible, hitherto unnoticed or ignored, it is our purpose now to speak; and this we do in the interest of a juster estimate of the foremost theologian of the reformation, and also to illustrate the great advance made in biblical interpretation since his day.

Calvin's conception of the Bible, though purified from many

ancient errors, was leavened throughout with a mechanical view of inspiration; but as this view has now been abandoned by the progressive churches, and is withal well known, it is not necessary to dwell upon it. We no longer think of the Bible as having been supernaturally "dictated," a book with whose content "nothing belonging to man" is mixed. For us the four evangelists do not speak "as with one mouth," nor do we think of explaining the first verse of the Bible by the last verse on the ground that both have the same author. When the diction of the prophets is "neat and elegant and even splendid," we do not regard it as a proof that the "Holy Spirit hath been pleased to show that he is not deficient in eloquence." According to the modern view of inspiration, the Bible has become an altogether different book; and could we assume that Calvin, if he were to return to the earth, would still have the same views of Scripture which he once taught in Geneva, our Bible would probably seem to him a very poor affair. And yet the change which has passed upon it is to us as a change from death to life.

Again, Calvin subordinated the Bible to the doctrine of the church. In theory, indeed, he rejected with much feeling "the pernicious error that the Scriptures have only so much weight as the suffrages of the church concede to them, as though the eternal and invisible truth of God depended on the arbitrary will of man;" and yet in fact he himself measured the Bible with the measuring-rod of church doctrine, and searched it by the light of the Nicene Creed. In other words, he came to the Bible with a well-settled and firmly held system of theology, and, like every one who does that, he found no difficulty in discovering the requisite Scripture proof. As this feature of Calvin's interpretation is obviously of great importance, we must ask the reader to consider two or three illustrations of it. And when we do this, it will be well to remember that this particular error of Calvin still flourishes like the palm tree. What denominational "ism" is there among us which would not shrivel up if it had no other nourishment than that which it gets from the Bible?

But to our illustrations. In explaining the narrative of the visit of three men to Abraham at Mamre, Calvin lays down this general law, that "whenever God manifested himself to the Fathers, Christ was the mediator between him and them." But whence did

Calvin derive this general principle, which he introduces in his commentary on Genesis as though it were a self-evident truth? He did not claim to get it from Genesis, nor did he mention any chapter of the Bible in which he found it. No, and he could not have done so if he had tried. He unconsciously read into Genesis what he had received from the early theologians.

Take another typical case. In his commentary on Romans, speaking of 1:3, Calvin says: "Two things must be found in Christ in order that we may obtain salvation in him, even divinity and humanity. His divinity possesses power, righteousness, life, which by his humanity are conveyed to us." But what "*must*" be found in Scripture *can* be found. If we *must*, we can prove from Scripture the divine right of kings, we can find ample justification of slavery, and even of polygamy. If we *must*, we can readily deduce from the Bible the doctrine that the end justifies the means, or the doctrine that the earth is the center of the universe. If we *must*, we can show from Scripture that it was right for Calvin to have Servetus burned at the stake, and we can show with equal or greater cogency that it would have been right to burn Calvin where he burned Servetus.

When an interpreter says, as he confronts a passage of Scripture, "Now this doctrine *must* be found here," he plainly subordinates the Bible to the church, and makes it quite impossible to understand what the Bible teaches. In declaring what *must* be found in Christ, Calvin joined himself with the Jews of Christ's own day, who, because they were sure that they knew what the Messiah must be in order to help them, passed perverse judgment on Jesus.

A third feature of Calvin's interpretation which must be regarded as fundamentally wrong is its failure to give any pre-eminence to the revelation of God in Jesus. Revelation, as apprehended by Calvin, is essentially a dead level from Genesis to the Apocalypse. He says that "whatever is presented to us in the present day in our sacraments was anciently received by the Jews in theirs, *even Christ and his spiritual riches.*" The difference between the Old Testament and the New is merely "formal and administrative."

Calvin's failure to give any pre-eminence to the revelation of Jesus might be copiously illustrated either from his commentaries or the *Institutes*, and with reference to any line of Christian teaching. Thus,

out of some fifteen passages of Scripture cited in the *Institutes* in regard to the kingdom of Christ, only three are from Jesus himself, and they stand on the same level with the utterances of the Psalms and Daniel. One may read Calvin's entire treatment of the subject of God, and there will not be found a single reference to anything that Jesus said in regard to God's *character*. The words of the Master which are cited are made to refer to the doctrine of the Trinity, almost without exception. Jesus said that no one but the Son knew the Father, but one would not infer from Calvin's presentation of the doctrine of God that Jesus knew him any more fully than did the Psalmist or the prophets. His words are not even discriminated from those of any of the writers who are quoted; they are simply the words of one more witness.

The same method is pursued in reference to Jesus himself. He is not considered as supreme authority even in regard to his own person. Isaiah and the Psalms are equally good authority, and are more frequently quoted. More attention is given to the Christ who is supposed to be found in the forty-fifth psalm than to the Jesus of the Sermon on the Mount.

Now, this is a travesty on interpretation, than which none can be imagined more disastrous to the truth. If the claims of Jesus are admitted; if he fulfilled the law and the prophets; if he alone knew the Father and could make him known; if he first made known the principles of the kingdom of God; if he made the acceptance of his teaching and the following of his example fundamental principles of discipleship, then obviously the revelation of God in him is not to be dragged down to the level of his revelation in Genesis or the Psalms. An exegesis which does this is neither loyal to the founder of Christianity nor scientific.

To recapitulate: Calvin's interpretation of the Bible was burdened with three grave errors—a mechanical view of inspiration, a subordination of Scripture to the doctrines of the church, and a failure to give pre-eminence to the revelation of God in Jesus. It marked an advance on the interpretation of Augustine and the other early Fathers, but has been left far behind in the march of biblical science.

THE SUNDAY-SCHOOL CURRICULUM

II. TEACHING AS DETERMINED BY THE NATURAL DEVELOPMENT OF RELIGIOUS MOTIVES

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-Sunday-school pupils are graded. God graded them by nature. We find it out every time we talk over their heads or offend their respect by treating them as though they were younger than they really are.

But grading is a complicated affair. It is fourfold. Pupils are to be graded by classes, studies by courses, and teaching by methods (e. g., simple fiction calls for story-telling, and history for narration and geography, simple sums for mental arithmetic and more difficult problems for figuring); teaching is to be graded also according to the different moral motives to which we must appeal.

Some moral motives are too elementary, to be sure, to require grading at all, as the love of accuracy for mathematical study and spelling, and sincerity for good diction. Social dealing and worship, however, have several motives, more or less interdependent and supplementary. One is the root, another the stalk, and another the fruit of both. They develop in order. They rise and ripen in different periods of childhood. A motive which takes its rise later than another must be cultivated, nevertheless, before the prior motive matures. If neglected at its proper period, a religious motive forever compromises the development of others. "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

The study of human society and religion is peculiarly involved in courses in history and literature, the characteristic forms of Scripture, and the staple studies of the Sunday school. How shall we grade the motives of moral action in teaching history and literature? This is a primary question of pedagogy. It concerns the teachers of these

studies in the day school and Sunday school alike. Discussion of the subject has been far from thorough.

We may seek inspiration from a consideration of children themselves, the experience of parents and school-teachers, and the history of the Hebrew race, its experience being analogous to the religious development of the individual. It will be enough for our purpose to argue from child-study, parental experience, and the rise of the religious spirit of the Hebrews.

I. CHILDREN THEMSELVES

Jesus himself referred us to child-study. He held a little one in his arms and bade his disciples learn of such, and beware lest they wrong the little ones. In child-study modern educationalists have returned to a principle of Jesus. We have to concede, however, that in the Sunday school this injunction of Jesus has been more conspicuous in the breach than in the observance. In most Sunday schools boys and girls have been taught unconnected stories after they have attained history age; and when they have felt babied and complained that they were "too big to go to Sunday school," their Sunday-school officers seldom have listened to them with the respect due to the God-appointed authorities that children are regarding the tastes and capacities of child-nature. Further, the church has been accustomed to grade children according to those who have moral responsibility and those alleged to have none; and too many Sunday-school teachers, so far from "entering the kingdom of God as little children" themselves, have been insisting that an understanding of certain metaphysical propositions defining the Godhead, the divinity of Christ, and the atonement (a feat possible only for those *not* little children) was the only way by which to make a formal choice of the kingdom. In order to put the matter beyond dispute, orthodoxy has labeled these definitions "the essential doctrines of salvation." Fifty years ago it required no less a religious genius than Horace Bushnell to come to the defense of children in this strait. And it is not every Sunday-school teacher today who would vote him a place in the Hall of Fame, for relegating to a secondary place doctrines which Jesus himself did not find it necessary to formulate in order to teach us in what Christianity consists.

II. THE EXPERIENCE OF PARENTS

Our second inspiration is the method of parents in the home. And no wonder, for what did Jesus say Christianity was but the life of the divine family of God and his children? Besides, parents have to train their children in self-defense. They have to live with them. And "necessity is the mother of invention." Parents instinctively grade their children according to moral rather than academic capacity. They know that to be just and kind is to be Christian; but they require that their young children shall be both out of implicit obedience. They do not find that trust in God and John 3:16 avail much before a child is of school age. By that time they depend mostly upon obedience for reasons given, for the practice of justice and kindness. Right and reciprocity avail more than the blessedness of sacrifice for sacrifice's sake as a motive, until children reach adolescence. Some parents are woefully disappointed with their children because this is so. But their children are simply like other children; and they are expecting too much of them considering their age.

The dawn of adolescence is the beginning generally of chum age, when children discover the blessedness of sacrifice, if only when practiced in the behalf of a chum, who is generally, by the way, of the same sex. For the decade beginning with twelve years of age all Christian parents, at least, appeal vigorously to the affections, which develop prodigiously during this period. Jesus is naturally the most appealing ideal for adolescents. This is the period when most Christians enter upon full membership in the church. At home children learn religion by doing. "Learning by doing" is a phrase of modern education. It is Christian: "Whosoever shall do the will of God shall know of the doctrine."

Sunday-school teachers have not taken this leaf always out of the Christian home. They have been prone to forget Jesus' principle of evolution: "first the blade, then the ear, and then the full corn in the ear," and have urged faith in God as an argument to infants in their period of unreasoning obedience. They often urge love as a motive of action for somewhat older children, when loyalty to right or law would be more effective. "The law is a schoolmaster to bring us to Christ;" "First Sinai, then the gospel." Both, gospel and law, it may be said, should be urged more or less together. Yes, but conscience should

be cultivated as entirely as possible before adolescence, or else even a kind character thereafter will prove flabby.

III. THE EXPERIENCE OF THE HEBREW RACE

Our third inspiration lies in Scripture or the record of how God taught religion to the Hebrews. This reveals a heavenly Father's method with his children, or his "son," as the prophets called their nation.

The earliest religious stories for the training of the Hebrews were those in which God is represented as exacting implicit obedience of his children. The command in Eden was without reasons. Abraham obeyed his call, "not knowing whither he went." He led Isaac to the altar without questioning why. The laws of Sinai and Kadesh-barnea are so unaccompanied with reasons that the modern investigator is left to discover the significance of almost all ancient Hebrew customs as best he may. In their infancy God taught the Hebrew race to obey him upon bare authority.

The subsequent history of Israel was written for a later age, or stage of development. Its books were penned in the spirit of the prophets. Obedience was argued. It was reasonable to obey Jehovah, and unreasonable, because disastrous, to disobey him. This lesson was for the middle childhood of Israel, or the period of conscience-building.

With the Second Isaiah emerges the motive of sacrifice, a teaching for the youth period of Israel. This was enriched and emphasized by Jesus. Virtue with sacrifice became the spirit of godliness, and love and kindness the controlling motives of religious life.

The Bible is obviously the natural textbook of religious education. It is not a scrapbook of pious texts, but a textbook for the development of piety. It is not a modern discovery perhaps, but a rediscovery certainly, that the Bible is doubly inspired—inspired in content and in method.

As literature the biblical writings are an expression of life, according to progressive degrees of religious culture. The child repeats in general the culture periods of the Hebrew race. When he needs the ideal of an implicit obedience Genesis furnishes him the material to live vicariously the lives of the patriarchs. When he needs to exercise reasoning obedience to develop conscience, he can enter vicariously into

the lives of the just and valiant David, the unoppressible Jereboam, the justice-loving Amos, the merciful Hosea, and the pious and heroic statesmen, Isaiah and Jeremiah. He can rebuke his own sinful impulses by repenting vicariously of the sins of Bible characters, and thus forestall his committing their iniquities himself. In youth he should live vicariously the high martyrdoms of Jesus, Peter, and Paul.

But the solution of grading the biblical material of the Sunday-school curriculum is not as easy as though we could prescribe simply Genesis for infants, Old Testament history for middle childhood, and the New Testament for youth.

Our children must be Christian in spirit from their earliest years. When Jesus called God "Father," he was able to direct us to a child's simple faith and love to learn how to enter the kingdom of heaven. The stories of Jesus are also for young children. Children have a story age until about nine or ten, during which they enjoy the stories of Jesus even more than those of Genesis.

Moreover, our children must progress in the lessons of religion about one hundred times as fast as did the ancient Hebrews. To do this they need not only to be environed from their cradles by a Christian atmosphere, but they must know the spirit of Christ, and God through Christ, for the sake of spiritual stimulus.

We must engender the spirit of love in infancy even if love will not prove, generally, as controlling for them as obedience upon authority. This is equally true, of course, for middle childhood. The stories of Jesus should be given more time during infancy in the primary grades of the Sunday school than those of Genesis and the similar stories of Samuel, Elijah, Elisha, and Daniel. In this way children will be furnished beforehand with a Christian conception of God and morality as a standard by which to judge Old Testament history. And a little later, during the study of the Old Testament, they will require many sayings, parables, and discourses of Jesus and passages from Paul, which should be read and expounded, and many of them committed to memory.

By this means children can exercise their moral judgments and condemn, for instance, the lying of Abraham because un-Christian, the massacres of Saul, David, and Jehu as un-Christian, and approve the verdict of Hosea concerning massacre because consistent with the

loving character of God as revealed by Jesus. They can argue with Jesus as to the un-Christian character of some of the laws of Moses and some of the acts of Elijah, such as the latter's calling down fire from heaven upon enemies, concerning which can be cited Jesus' rebuke of James and John for wanting to imitate Elijah's example in this particular. An approving judgment, on the other hand, will be exercised in numerous instances. Old Testament history furnishes a wonderful opportunity for the exercise of Christian judgment, and, not only as to the acts of the Old Testament characters as such, but in regard to the opinions, expressed or implied, of Old Testament historians, which are by no means always according to Christian standards either of morality or of the character and desires of our heavenly Father.

Old Testament history is not a study to exclude the teaching of Jesus from the curriculum for the time being, as some evidently would have us believe, when they mingle New Testament with Old Testament courses, for fear of keeping children from contact with the gospel for more than half a year at a time. If Old Testament study really eclipsed the study of Christianity for any time, it should have no place in the curriculum of a Christian Sunday school.

Again, religious stories are not confined to the Bible. Fairy-stories should furnish much of the material to teach obedience on authority to children in the kindergarten and primary grades of the Sunday school. Other than biblical histories are to be drawn upon for material for the higher grades: hymns and other poems as well as psalms, the lives of Christian saints and other Christian literature than that which dates from before the close of the first century of the Christian era.

The study of doctrine meets an imperative hunger for a comprehensive view of life first keenly felt by pupils at about sixteen years of age. Doctrines may be taught before this in more or less detached forms; but this is the time for a comparatively complete view of religious truth, not necessarily in the form of a system of theology; but the evident facts and principles of religion should be grasped sufficiently to make an intelligent choice of a policy of life.

A formal espousal of the *cause* of Christianity is natural at the adolescent age. In middle childhood children should have passed

already from an admiration of the physical courage of Old Testament warriors to the more distinctly moral courage of the prophets. By about twelve years of age they advance naturally to a still more profound admiration for Jesus. But a formal espousal of Christianity involves more than a hero-worship of Christ. He must be followed, not by an imitation of his character and virtues by a self-imposed method of self-control, but in spirit by cross-bearing in the service of others. The impulse of cause espousal of different kinds ripens generally at about fifteen or sixteen years of age, or the middle or greatest crisis of adolescence—a period which is marked by a revolutionary development of the physical, intellectual and moral nature alike. All this argues for the study of the life of Christ by children twelve or thirteen years old, and for that of the life of Paul, as the first thorough-going advocate of the Christian cause, as the study for youth of about fourteen or fifteen. Adolescence furnishes the greatest opportunity for "conversion" to Christianity, because it is peculiarly the psychic period for a new religious birth or revolution of character.

Concern about the life to come is importunate in youth. The teaching of Jesus is concerned about the hereafter, although not primarily. Jesus' phrase, "the kingdom of heaven," applies essentially to the divine community on earth. This also was the subject of the visions of the Old Testament prophets. But to learn service in building the kingdom of heaven on earth is our education for the life to come. A "well done" on earth is the guarantee of a useful existence after death. A graduation to a heaven above is as inevitable as it is natural. To become essential to the universe is an irrefutable argument for immortality. If a Sunday school is a school of Christian service, it will be fitting its graduates for eternal life.

SUNDAY-SCHOOL COURSES FOR ADULTS

I. COURSES IN SOCIAL PROBLEMS

The mission of a Sunday school should be more than to consecrate its students to the cause of Christianity. Christian men and women have the world's problems to solve as far as religion must solve them. This constructive work belongs to those over eighteen years of age, at which time the constructive imagination undergoes

a decided development. A Sunday school should have a graduation at the close of school age or the end of the high-school period, and, among other reasons, in order to emphasize the transition to the constructive period of life.

Graduate classes of adult students should pursue elective courses, not only of a critical study of biblical literature and history, but in the hard facts and religious principles affecting the practical, social, industrial, political, and philanthropic problems of their time. The world waits for the interpretation of society in terms of the gospel. This calls for study such as clergymen cannot accomplish by themselves. The educational department of the church should win recognition by real service in this field, and lay the world under obligation by contributions toward the evangelical reconstruction of human society.

This is a new function for the Sunday school. It is the greatest work ever undertaken by the church. It is the commission of Christ to his disciples. The Sunday school has a social gospel to teach; and its work should be measured largely by the results it achieves through the thoughtful labors of its brainiest and most consecrated men and women. This work will soon mark the rise or fall of every Christian church. Either the church must organize the forces of Christian social endeavor to cure the sores of the body politic, or else a social brotherhood indifferent to the church as such will achieve the redemption of the world. The very right of the church to exist hangs upon the issue; and the graduate department of the Sunday school is destined probably to turn the scale.

The Bible study for courses in social problems is obviously the teachings of Jesus, the prophets, and the apostles.

II. COURSES IN SUNDAY-SCHOOL INSTRUCTION

The Sunday school must educate its own teachers. No less than the public-school system, it must have a normal department. To this department belong courses both in the subject-matter of instruction and in methods of teaching. Courses in pedagogy and the critical study of the Bible are necessary. Only by eighteen years of age do people possess the interest and capacity to study the Bible book by book, appreciate the divine library as textbook material for the educa-

tion of children, and discover a responsibility for the study of childhood. Religious pedagogy involves courses in child-study, methods of teaching, and Sunday-school organization and management.

We should call adult classes "Bible classes" no longer. The term is too academic. Bible study is but the means for teaching the young and revolutionizing society. The courses, although based on the Bible, should be social and pedagogical. Call them "graduate classes." The very term will flatter the best men and women of the time to appreciate their responsibilities both to their own generation, of which they are the divinely constituted leaders, and also to the one following, which they have to rear to succeed themselves when their own constructive work for the kingdom is done.

CHARACTER IS NOT TRANSFERABLE

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Rinaldi¹ shows to the eye what Christ tells to the ear by the story of the wise and foolish virgins. Jesus, in his dramatic story of an eastern wedding, with its sudden midnight cry, its sense of surprise, its shut door of opportunity, pointed out the necessity of preparing for all moral crises. It is the moment of such a crisis that Rinaldi has represented in his statue "The moment, one and infinite." Browning calls it the tick of one's lifetime.

Such moments are big with consequences. Failure to measure up to emergencies shuts doors that sometimes cannot be opened again. The power of critical moments to settle destinies has been a favorite theme with the moralist and the student of human life. When Julius Cæsar, the proconsul of Gaul, crossed the little river Rubicon, which was forbidden him by law, his eye was fixed on Rome, and he was too used to victory to be careful of consequences. As men have read of this turning-point of his history, they have put words upon his lips: "The enemy awaits me; the opportunity invites; the die is cast." Men have attributed these words to him because they felt how his own and his country's destiny hung upon that one event. Lord Tennyson rightly grasped the point of Christ's story of the virgins when he applied it to Queen Guinevere, in her effort to reopen a shut door:

"Have we not heard the bridegroom is so sweet?
Oh, let us in, tho' late, to kiss his feet!"
"No, no, too late, ye cannot enter now!"

Some things are done in critical hours that cannot be undone, and left undone that cannot be done. This is a tragic fact of life.

What is not so apparent is why it should be so; why a man's future and his happiness should be decided by the action of a single critical hour. It does not seem just. A well-known New England

¹ See frontispiece.

essayist, as he looked at Rinaldi's beautiful group in marble, and noticed the pathetic entreaty of the foolish virgin and the uplifted hand, as if to guard her treasure, and the look of deep sadness as the wise virgin refuses her sister's request, expressed a not uncommon feeling on the part of many when they read Christ's story. He said: "She should have given her the oil." The essayist would not have made this remark had he not failed to see that in both the story and the statue the subject is character, and that character is not transferable. You may give a man money or material aid in his hour of need, although whether you ought to do so is often doubtful; but to give him character is not possible, however much you may desire to do so, or however much you sympathize with his distress, as the essayist sympathized with the foolish virgin. Sympathy cannot change the facts of life, but only our feeling toward them. Character is a personal achievement, and it cannot be acquired in a moment. The critical hour may seem harsh in its dealing with men, but is never unjust. It never makes nor unmakes any man; it is simply an hour of revelation, revealing what the man has been making himself during his previous years. Wellington understood this when he said that the Battle of Waterloo was won on the cricket-field at Eton. It is an inescapable spiritual law that the unworthy are by their own act excluded from the highest achievements when life's greatest moments come. Herein consisted the foolish virgin's folly. "Man's whole life and training is just to fit him to do the right thing at the critical moment. He who fails at this juncture fails not because he, by mere accident, took the wrong path or made a bad guess, or lost his stake; he fails because he has not so ordered his previous life that he might instinctively do the right thing at a push." The real critical hour is therefore not the hour of the emergency, but the unobserved preceding hours; for they silently and imperceptibly build up the character, which the emergency will sooner or later reveal and show whether it has grown strong or weak. What Christ's story so forcibly teaches, and Rinaldi's touching rendering of it illustrates, is the truth that character, being a personal achievement, is not transferable, and that, if a critical hour discovers to a man that he has an "ungirt loin and an unlit lamp," it is only revealing the results of his previous life and conduct.

BIBLICAL TEACHING ON THE RIGHTEOUS ACQUISITION OF PROPERTY: COMMENT AND CRITICISM¹

The article by Dr. Evans, upon which I am asked to comment, invites, it seems to me, the fundamental criticism that it is written in almost entire disregard of historic perspective. The Bible is interrogated as if it were a single great textbook, instead of a collection of writings emanating from widely different periods of Hebrew history. The Old Testament material is roughly divided into "prophetic" and "legal" without reference to the diverse conditions and ideals of different periods. The post-exilic statutes of Leviticus are quoted as if they embodied the laws under which Israel actually settled in Canaan. Moreover, the comments made on some of the passages are very wide of the mark. What could be a better example of pure assumption in exegesis than the idea that permission to charge interest in dealings with foreigners was due to the fact that such dealings would probably be in the nature of business speculation! Or the statement that Jacob's crippled thigh was meant as a rebuke for his acquisitiveness!

The conclusion with which Dr. Evans emerges from the Old Testament fails, in my opinion, to recognize adequately the magnificent emphasis upon justice between man and man which is so impressive in the prophetic literature. To say simply that these old scriptures deprecate acquisitiveness, and enjoin sympathy and generosity toward men, does not begin to state the case strongly enough. The Psalms, the Proverbs, and the Prophets abound with ringing appeals for honesty and square dealing, and tell of a God to whom "a false balance is an abomination, but a just weight is his delight."

The treatment of the New Testament material seems to me equally defective, and in very much the same way. Of course, the most vital matter here is the teaching of Jesus. While it is true that Jesus was not at all interested in the acquisition of property, it is too much to say that "with purely economic questions he was not concerned." He does not, indeed, discuss concrete questions of business ethics. Least of all is it fair to read into the parables, as the writer seems to do, tacit approval of all the customs there described. We have no right to infer from the story of the laborers that in Jesus' opinion "a proprietor had the privilege

¹ A symposium upon "Biblical Teaching on the Righteous Acquisition of Property," by Professor Milton G. Evans, D.D., in the *Biblical World*, April, 1906, pp. 275-85.

of making his own terms with his employees" (he "*agreed with them*"); or to infer from the story of the husbandmen that "in relation to fellow-men a proprietor had absolute right to the increase from the labor of men employed in his business;" or to infer from the story of the talents that it is a man's duty to increase the capital intrusted to him. All this would be very comfortable doctrine for capitalism today; but it does not represent the moral judgments of Jesus, but only the customs prevalent in Palestine two thousand years ago.

The assertion that "the one method of acquiring property that Jesus condemned" was that of the Pharisees in using their piety to impose on people's confidence, is hardly true even in letter. Can we forget the scathing sentence with which he drove the traders from the temple, "Ye make it a den of robbers"—in allusion to their methods of unjust gain? Can we forget the cordial approbation bestowed upon Zaccheus when he announced that he would make four-fold restitution of his unjust gains? Surely, he who laid down the great principle of the "golden rule," and who ranked as first among "the weightier matters of the law" that passion for justice which is ill translated by the word "judgment," cannot be said to have spoken in uncertain tones regarding the importance of righteous methods in acquiring property. We do not find in the teachings of Jesus any code of business ethics, but we do find an exalted standard of ethics which cannot fail to be felt by any reader of the Sermon on the Mount.

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In the article by Professor Evans, "Biblical Teaching on the Righteous Acquisition of Property," the limitations of the subject are to be borne in mind. The question is not raised as to the proper use of wealth, and therefore the discussion does not call for the condemnation of irrational expenditure, or for a consideration of the principle of stewardship. Of course, these matters could not be kept entirely out of sight in a review of the economic teaching of the Bible. But it is "acquisition," not use or expenditure, that is under consideration. As to acquisition three questions may be asked: Can the institution of private property be justified? How may property be acquired righteously? What limit should there be, if any, to acquisition? In his article Dr. Evans shows that the Bible assumes that to acquire and hold private property is a righteous thing, and he indicates that the rightness of it is grounded in the constitution of human beings. The normal exercise of our natural powers results in private property. We put ourselves into things, and thereby

they become ours. While private property is thus justified, the great danger connected with its acquisition is the danger of excess. We easily become too eager to increase our possessions, we too readily forget the claims of brotherhood and the rights of our fellow-man. Accordingly, as Dr. Evans says, "Hebrew legislation aimed to check the force of acquisitive impulses by supplying and stimulating altruistic motives. It did this in two directions: namely, love and gratitude toward God, sympathy and generosity toward men." "The command, 'Thou shalt love thy neighbor as thyself' (Lev. 19:18), is but a restatement of the commands forbidding injury of fellow-man in person or property, by act, word, or desire." In the times of the prophets all the evils connected with unlawful acquisition and the abuse of possession was rife. Dr. Evans shows how the prophets inveighed against these evils. This is his summing-up: "In brief, all the prophets from Amos to Malachi concern themselves with enunciating principles and do not stoop to casuistry about legitimate methods of amassing wealth. They condemn avarice, the sinful greed for acquisition; they do not specify the amount of property a man should possess, nor define processes for obtaining it." Coming to the teaching of Jesus Dr. Evans says: "In view of Jesus' conception of his mission and of his estimate of the relative worthlessness of human possessions, it is almost grotesque to inquire: What did he teach about proper methods of acquisition of property?" And yet, on the other hand, as has been said, "on no subject does Jesus speak oftener or with greater emphasis," than on the subject of wealth. Nearly all of his teaching, however, concerns itself with principles; almost never does he lay down specific enactments. He looks at men from the point of view of the kingdom of God; he does not measure them by their wealth or their poverty. He does not reject the rich man, but in his view riches constitute a serious risk to the man's true life. Also they constitute a trust: the rich man is not owner; he is a steward. What is true regarding the teaching of Jesus holds true for the teaching of the apostles. On the whole, then, as Dr. Evans clearly shows, the Bible says practically nothing *directly* on righteous acquisition. But surely there is much to be learned on this subject from that which the Bible prohibits, from its emphatic denunciation of avarice, oppression, and kindred sins, and supremely from the Golden Rule.

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MISSIONARY BIOGRAPHY IN THE SUNDAY SCHOOL¹

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Although the Bible must ever remain the textbook norm for Sunday-school instruction, it is quite generally recognized that, in the form in which we have it, it is not a children's book. Those who wrote it did not have in mind an audience of children. If the narratives which constitute the most usable Sunday-school material are to be brought within the range of children's appreciation they need to be retold, not perhaps in simpler language, although this will sometimes be helpful, but with much additional detail drawn from the customs and conditions of Bible times, in order that vivid and concrete pictures may provide for the child the suggestion and setting for the needful moralizations. Large sections of the Bible are almost never given to children to read. A study of all the portions used from the time of the introduction of the International Uniform Lesson System from the year 1873 to the year 1905 shows that during these thirty-three years the committee did not see fit to draw upon more than one-fourth of the Bible for lesson material. Even in Sunday schools which have adopted independent graded lessons, it is a question whether a much greater fraction of the Bible is being studied by children below the adolescent age. By instinct and training Sunday-school workers generally feel, with Dr. G. Stanley Hall, that "what may be regarded as the Sunday-school parts of the Bible are mainly narratives," and discriminations need to be made even among these.

Thus the children's Bible is a very small book. The amount of biblical material given the average Sunday-school child for one week's lesson can be easily read in two minutes. For an entire year he is assigned the equivalent of about thirty ordinary-sized pages—an amount which a child of twelve would be glad to read in one

¹ Cf. the article, "The Material of Religious Education," by Professor W. G. Ballantine, D.D., *Biblical World*, February, 1906.

afternoon, were it in form and content interesting to him. Sunday-school workers, feeling that the amount of biblical material given a child for a lesson is far too brief to hold his attention for a lesson period, have supplemented it by three or four times as much other reading. This material takes the form, for the most part, of explanations of Bible customs, of comments on obscure passages, of disconnected anecdotes or illustrations, and "preaching."

Let it be freely granted that the commentary which aids the child to read between the lines of the Bible narrative, and to see clearly the picture suggested, is most necessary. Yet the question may be fairly put: Is an attempt to master a multitude of disconnected illustrations and moralizations the best use of Sunday-school time and the most effective method of reaching the desired end? Further, instead of labored attempts to bring to the understanding of children a larger portion of the Bible than is clearly adapted to them, would it not be better to give them other books to read and study which in essence are children's commentaries on the great truths of which the Bible is the storehouse? Not all the masterpieces of English prose or poetry are fitted to the child-mind, and every well-built day-school curriculum recognizes the fact. Nor do the children, when they come to riper years, show less appreciation of these masterpieces because of a somewhat delayed acquaintance with them. May it not be that kinds of religious literature may be found which will prove to be a more rationally educative approach for children to religious truth than even some parts of that limited portion of revelation that we have called the child's Bible? If such books are already in existence, or in the future may be written, it is evident, that, on the one hand, they should appeal to the normal interests of children, and, on the other, that their subject-matter should be in harmony with the aim of the Sunday-school.

Of late years a half-dozen or more studies of children's interests have been made by students in education. Two of the most suggestive for our present inquiry will be quoted.

"Children's Interests in the Reading Work of the Elementary Schools" were studied by Mr. Clark Wissler, director of the Psychological Laboratory of the Ohio State University. After questioning several thousand public-school children in order to learn what lessons

in their school readers they remembered and liked best, he secured data which, in condensed form, are as follows:

- (1) All the lessons remembered to any extent, except a few remembered for their oddities, are in terms of experience the child can realize in himself.
- (2) The lessons remembered most are especially natural and lifelike.
- (3) The lessons not remembered by any child are too short to excite interest, or do not treat of things a child can appreciate.
- (4) The mere instructive lesson, the moral and its setting; abstract poems concerning duty, happiness, love of nature, etc., make up the bulk of those remembered by 5 per cent. or less.²

Mr. George E. Dawson, fellow in psychology at Clark University, made a study of "Children's Interests in the Bible." He gathered information showing the preferences of one thousand children living in different parts of the country. Having differentiated between the preferences of children of different ages, Mr. Dawson says:

At all ages children feel more interest in persons than in any other elements of the Bible. Even scenes and stories appeal to them mainly through the man, woman, or child that is the center of the scene or the principal actor in the story. This suggests that the Bible be given to children of all ages, through its personal element.³

Dr. G. Stanley Hall, in writing of the preference of children before adolescence for Old Testament stories rather than those in the New Testament, says:

Children of this age lead a life eminently objective; they look outward, and should not be encouraged to look inward. They love exciting events, battles, the flood and tower. They admire character; for this is an age of intense hero-worship, and interest in persons is necessary to animate interest in causes, ideas, all geographical localities, ceremonials, etc.

In one of the late and most praiseworthy books on child study, Mr. Kirkpatrick has said: "Various studies of children's reading indicated that they are interested, in the earlier grades, in animals and children rather than in adults." The adolescent period he emphasizes as a time pre-eminently of hero-worship:

This is the age of idealistic imitation and ideals. Ambitions and ideals are no longer dependent on the immediate environment, but the most beautiful, noble, and high are chosen from the world of history, literature, and art. In the earlier stage of this wider life the most attractive ideals are frequently crude. Boys are most appealed to by action, power, and courage; hence not merely history, but all kinds of stories of adventure, in which marvels of skill and bravery are shown, are their delight.

² *Pedagogical Seminary*, April, 1898, pp. 522-40.

³ *Ibid.*, Vol. VII, p. 151.

With girls there is something of the same attraction toward the strange and wonderful, but the more passive virtues of love and devotion under trying circumstances are most interesting..

The testimonies of those who are doing the practical work of teaching agree, in the main, with those of students of children's problems. In Germany, where it is commonly conceded that history has been taught with great success, during the first two years of history instruction, when the children are nine and ten years of age, they are given simple stories almost exclusively biographical in form, which cover roughly the whole range of general history. The next four years, until the children are about fifteen, are devoted to a second survey of general history. The material is still given in the narrative form, but there is a closer sequence in events, and larger ideas concerning the state are introduced. In the report of the New England History Teachers' Association for 1899 the Committee on Courses of Study recommends that the first cycle of historical study in the elementary school, for children of the second through the fifth grades, consist of Grecian, Roman, and Norse myths, and stories and biographies from Hebrew, Grecian, Roman, European, English, and American history. In the second cycle, for children from the sixth through the ninth grades, biographies are again suggested, and the same field is covered in a more thorough manner, textbooks being used for the first time. We quote the words of the Committee:

The work in biography which we strongly recommend chiefly in Course I, and in considerable measure in Course II, should include the lives of inventors and captains of industry, educators and statesmen, as well as military heroes.

A so-called "partial" or "suggestive" list of fifty-seven names for biographical study is appended to the report.⁴ Mrs. Mary Sheldon Barnes, from a study of "The Development of the Historical Sense of Children," drew these four conclusions:

(1) History is a proper subject for children from the age of seven. (2) Time is badly understood until twelve or thirteen. (3) History should first interest itself with the biographies of heroic characters. (4) These biographies should be of men who fight, hunt, and build, rather than of those who write, or think, or legislate.⁵

⁴ New England History Teachers' Association, *Reports*, 1897-1900, pp. 22-25.

⁵ *Pedagogical Seminary*, April, 1898, p. 498, by J. S. Taylor.

In the report of the Committee of Fifteen for 1893 is found this statement:

The child loves to approach the stern realities of a firmly established civilization through its stages of growth by means of individual enterprise. Here is the use of biography as introductory to history. It treats of exceptional individuals whose lives bring them in one way or another into world-wide relations.

Dr. Charles McMurry, in writing of history in the elementary school, speaks of the value of biography as a source from which unselfishness springs. He says:

The study of biography is social in its effect, because it takes the child out of himself and loses him in the life and experience of another. The more biographies of the right sort a child studies appreciatively, the more his own life is expanded to encompass and identify itself with the lives of others.⁶

In the course of study which he recommends the prominence of biographies of typical and great men, even through the eighth grade, is very marked.

Regarding these quotations as samples of the judgment of men who have studied the problem of children's interests, and making inferences from the practice of the best modern day schools, we may perhaps safely give the following general statements concerning the essential characteristics of literature interesting to children:

1. Such literature is almost invariably in the narrative form.
2. The narrative is of sufficient length to make more than a mere passing impression upon the child's mind. The old-fashioned reader containing many short stories is being replaced, to a large extent, by readers containing but one story each. A long narrative, requiring a series of lessons for its study, presents the cumulative impression of a series of scenes and actions all of which vivify the book's great central theme or moral.
3. Literature interesting to children of all ages is saturated with much concrete and picturesque detail. In both history and geography the modern tendency is to study thoroughly a few concrete types, rather than to gain a large mass of general ideas without the concrete pictures in the child's mind as a basis for possible independent deductions.
4. Literature pleasing to children is radiant with the personal element. History, in all the grammar grades where it is taught,

⁶ Charles McMurry, *Special Method in History*, 1903, p. 9.

is made interesting through stories of the great men and women who played their parts in it.

5. Biographies for children present men and women of action whose work is among primitive peoples or where civilization is simple. They are the stories of men whose lives are filled with adventure and courage, and whose virtues are molded in the large.

Are there books, then, embodying these characteristics of literature adapted for children's reading and, at the same time, so saturated with the Christlike spirit and activity that they will aid the Sunday school in accomplishing its aim? We would not claim that this article suggests the only answer to this question; yet we believe that in the biographies of the church's great pioneer workers among primitive peoples we may find perhaps the greatest help in the solution of the problem.

Taking the life of John G. Paton, missionary to the New Hebrides, as an example of others, let us note how his biography meets the requirements suggested. It is a book full of outdoor activity and picturesque detail. Although not bulky, the story, as told for young people, is six times as long as the longest gospel narrative of the life of Christ. It is teeming with thrilling adventures, the most marked courage, and "love and devotion under trying circumstances." Little wonder is it that in city public libraries the boys and girls are constantly calling for Mr. Paton's book. What more effective commentary than the story of his life could be found on Jesus' promise, "Lo, I am with you alway even unto the end of the world?" Or how better could we make real to a boy the meaning of the Christlike life of self-forgetting service? Who would dare to say that three months consumed by a Sunday-school class in studying merely the autobiography of this one man had been misspent if either one of these great Christian truths were made to live for the children?

Other lives, not so well known perhaps as that of Mr. Paton, if rewritten from the children's point of view, might be equally fascinating to boys and girls, as well as productive of religious results. Let children have a fair opportunity to become acquainted with James Gilmour working alone among the nomad Buddhists of Mongolia. Let them go with him on his twenty-three-mile walk through the desert of Mongolia, with feet swollen and bleeding, in

order to make possible a personal conversation alone with the first Mongol who had shown a desire to be a Christian, and they will begin to see what it means to love another into the kingdom of God. Should you wish to teach how the gospel is able to transform the lives of men, why not study the lives of some of the converts on the mission fields? Why not teach children the doctrine of faith and works through the life of Alexander Mackay of Uganda, who, through the things he made with his hands, was continually showing the African king the meaning of the gospel? Or who would think of omitting, for the boys and girls of fifteen or sixteen, the life of David Livingstone, that man of statesmanlike plans for the kingdom of God, combined with a childlike faith and utter unselfishness? Such examples might be multiplied. Since the very spread of Christianity itself has furnished us with these great heroes of faith, why should we grudge the use even of months of Sunday-school time in studying their lives? Through such instruction, in very truth, one is teaching the life of Christ.

That missionary literature, especially missionary biography, is a real interpreter of the Bible is believed by not a few prominent Christian workers. Mr. Samuel B. Capen, president of the American Board of Commissioners for Foreign Missions, in an address before a conference of Congregational Sunday-school superintendents in Boston, said:

When Luke finished the Acts of the Apostles, the story was not complete. There have been acts of other men of God through the centuries worthy in every way to have a place in our study. When the writer of the book of Hebrews in his eleventh chapter gave a list of the worthies and laid down his pen, he certainly did not complete the list. There have been thousands of men since who have been far more worthy a place in such a list than some of those contained in that chapter.⁷

In a report of the Church Missionary Society of Great Britain for 1891 occurs this statement:

It may be that a child's first desire after true religion may, through the grace of the Holy Ghost, be awakened by what he hears of true religion in the heart of the negro or the red Indian. In ordinary Christian teaching what anecdotes or illustrations can be found more appropriate and telling than those furnished by missionary annals? Africa, India, China, can supply narratives of godly

⁷ *The Sunday School Offering*, 1903, pp. 36-38.

boys and girls far more truly interesting than the imaginary "good little boy whose name was Willie," who figures so often in religious teaching.⁸

Rev. Charles L. Rhoades, D.D., district secretary of the American Baptist Missionary Union, has said:

What is the geography of the Sunday School? The land of Palestine and the travels of St. Paul. What are the maps in your Bible; i. e., what is your kingdom? The map of Palestine, and the travels of St. Paul, and the wanderings of the children of Israel; and, by these maps, you expect to educate Christian citizens to a knowledge of the kingdom of God. They are to take the place of the cradle of Jesus Christ, and call a knowledge of that in its geography a knowledge of the kingdom of God. When I was little, I had the idea that Bible characters were in some way differentiated from us. They were characters that were portrayed in an inspired book, and to my mind they were different from the boys and girls of today. I never knew Paul till I knew Judson; I never knew Peter, and Isaiah, and the leading men of God's Word till I knew Moffat, and Livingstone, and Paton, and Morton, and Carey.

In other words, the story of missions in the characters produced and the work brought forth has been to me the greatest interpreter of God's Word.

Rev. E. Morris Fergusson, general secretary of the New Jersey Sunday School Association, says:

The one thing I hear from boys and men is: "Oh, we have had these lessons over and over again!" One boy said to me: "Do not misunderstand me; I love my Bible and I love my Savior; I love my God; why don't they teach us something that is going on today?" I have said a thousand times, I wish that my boy would get an idea of what God is doing in China, rather than what he did with Nebuchadnezzar thousands of years ago. We are constantly talking about what he did in Egypt, but say nothing of what he is doing in Japan, China, and the South Sea Islands.⁹

Such declarations are strong. Indeed, we venture to say that more emphatic testimony could not be given concerning the value of any other extra-biblical material. Yet we have even more than the theoretical statements of Christian workers. The keenest test which can be made of the interest aroused by a story is found in the activity which the narrative stimulates. The deeper the impression, the greater the expression. Missionary biographies have completely transformed the life-purpose and work of hundreds of men and women. It was the stories of missionary heroism which his mother told him, and the map of Africa on which his father

⁸ *Hints on Juvenile and Sunday School Work.*

⁹ "Young People and Missions," *Report of the First Conference of Sunday School and Young People's Leaders in Mission Work*, 1903, p. 106.

traced the journeys of Livingstone then in progress, that fired the soul of Alexander Mackay so that he gave his life for Africa. William Carey, on his shoemaker's bench, read the story of David Brainerd in the woods of North America, and he was led to ask: "If God can do such things for the Indians of America, why not for the pagans of India?" And he went to Calcutta to make the test. The same biography sent Henry Martyn to India, and Samuel Marsden to do his great work in New Zealand. Miss Eliza Agnew, who became "the mother of a thousand daughters" in Ceylon, formed her missionary purpose when but eight years old. It was because of a geography lesson. The Isle of France was pointed out on the map, and the story told of Miss Harriet Newell whose grave is on the island.

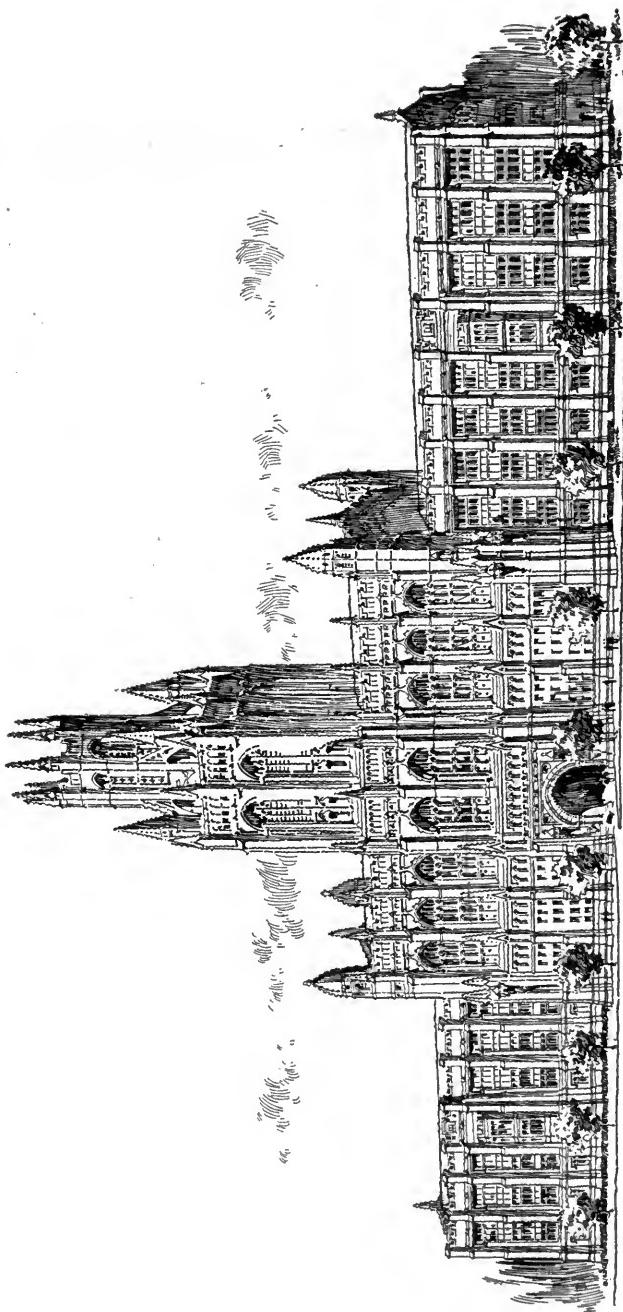
Further, it should be noted that the lives of such men and women are to be presented as types of hundreds of others who today are devoting themselves to the kingdom. The study of these biographies is to be introductory to the study in later years of the history of the progress of the kingdom of God, both at home and abroad. The work of these heroes is typical of forms of present-day activity, and their problems are examples of modern problems that children may begin to help to solve. The missionary work of the church is its largest and most difficult present-day task.

Missionary biographies, if rightly taught, will suggest to the children kinds of service which they can render in their own homes, for their neighbors, and for the sick and lonely in hospitals and charitable institutions, and in gifts for missions through which the children will be working even at the very ends of the earth. And we should not overlook wholly the possibilities for the future which are involved in the missionary education of children. Although, according to the trend of thought in modern education, it is not safe to teach a child merely that which is going to help him in after-life, nevertheless, by meeting his present needs and by feeding his present interests, we are making the best preparation for the future. If the interest aroused and maintained is genuine, and the activities engaged in are but the natural expression of that interest, in the future, when larger kinds of service are possible, the pupils naturally will devote their energies to service of wider significance.

THE WILLIAM RAINY HARPER MEMORIAL LIBRARY

Readers of the *Biblical World* will feel a peculiar interest in the movement to commemorate the work and influence of President Harper by erecting in the quadrangles of the University of Chicago a building to bear his name. The trustees, after consultation with representatives of the faculties and the alumni, have designated the General Library as the President's memorial, and both by reason of its importance, its uses, and its favorable location, the proposed structure promises fitly to commemorate President Harper. It will stand on Fifty-ninth Street, looking south over the Midway Plaisance, and filling the southern end of the quadrangle between the Law School and Haskell Oriental Museum. It will be the intellectual heart of the institution, its great Gothic hall constituting the main reading-room of the University, and connecting, by bridges and corridors on the same level, with all the departmental reading-rooms of the humanities departments. It will house the bulk of the university library, which now includes more than 420,000 books and about 150,000 pamphlets, ranking second among American university collections. The proposed building will cover an area of 80 by 216 feet, and its central tower will rise to a height of 200 feet. The structure will thus be, beyond any other yet erected at the University, massive and monumental. The cost is estimated at \$1,250,000, and is to be met by general subscription.

Already the wide range of President Harper's influence has been reflected in the subscriptions that have been offered. The first contribution came unsolicited from a workingman living near the University. Another was brought in by the University newsboys. The president of the Board of Trustees has subscribed \$25,000, and the trustees' contribution now amounts to \$45,000. The employees of the University, among whom Dr. Harper had some of his warmest admirers, have been prompt to subscribe, in some cases with really remarkable generosity. The University faculties, under the leadership of Professor J. H. Tufts and others, are making what promises to be a notable contribution to the movement. The



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THE BUILDING ON THE LEFT IS DESIGNED FOR THE MODERN LANGUAGES AND THAT ON THE RIGHT FOR HISTORY

university alumni have taken up the matter with especial vigor. Dr. Harper's students, too, have felt that they must be represented in this enterprise, and have undertaken to reach everyone who studied under the late President—whether at Granville, Morgan Park, Chautauqua, New Haven, Chicago, or in summer schools—with an invitation to make this the occasion for fresh acknowledgment of the extraordinary attraction and stimulus which Dr. Harper by his enthusiasm, his skill as a teacher, his learning, and above all by his kindly, winning, and noble personality, everywhere exercised. They have proposed to secure from 500 of his students memorial pledges of some amount, preferably \$50 each, to be paid to the treasurer of the University in semiannual instalments, beginning July 1, 1906. Their letter is signed by fifteen men, representing all the periods of his teaching.

Thus the general public, the University alumni, the President's students, and his colleagues in the work of the University are already uniting in this memorial. Readers of this journal, the first of Dr. Harper's enduring foundations, who may desire to participate in the movement, will find subscription blanks among the advertising pages at the beginning of this number. Pledges should be addressed to the Secretary of the Board of Trustees, the University of Chicago. Students of Dr. Harper, especially those who may not be reached by the students' committee, are invited to write for student pledge-blanks, as separate account is to be kept of the students' subscription.

EXPOSITORY AND PRACTICAL STUDIES ON THE LIFE OF CHRIST

XVII. HEALING OF THE GADARENE DEMONIAC

MARK 5:11-20¹

I. EXPOSITION

Jesus had crossed to the eastern side of the Sea of Galilee for reasons not stated. He may have gone for rest or to reach a new community. The Gerasenes were pagan and superstitious. On landing, Jesus was met by a demoniac, exceedingly fierce, whose dwelling was in the tombs, natural or artificial excavations in the rocks, which frequently became resorts for wild men and beasts. Because of his attacks upon passers-by, efforts had frequently been made to bind him with chains, but to no avail. When he met Jesus, he seemed to recognize the sovereignty and authority of his person, and showed a spirit of submissiveness, coupled with reluctance to yield to his control. There was a strong mingling of reverence and opposition. Jesus healed him. The account states that the healing involved the casting out of many demons whose dwelling-place had been in the man, together with Jesus' permission that they might enter into a herd of swine which was feeding on a neighboring slope near the sea. The swine, excited by the presence of the demons, rushed madly down into the sea and were drowned. The owners, whom report brought quickly to the scene, beheld the demoniac healed and clothed at Jesus' feet, but their chief concern was for the loss of their property. Moved both by resentment and by fear, they besought Jesus to quit their country. On going, he refused the request of the healed man to accompany him, but commanded him to carry the news of his restoration to his friends.

Most readers find unusual perplexity in this account. The fact that Mark mentions only one demoniac, while Matthew mentions two, presents no difficulty. Mark, whose style is very graphic, has fixed attention upon the most aggravated case. It will clear the account of some difficulty if we remember that these narratives were composed, long after the events took place, by writers who, while truthful and painstaking, shared the beliefs of an age which was both unscientific and credulous. All unusual events were looked upon as occurring through supernatural agencies, such as

¹ International Sunday-School Lesson for May 13, 1906.

angels or demons. What we would call a case of lunacy today would be accounted for in Jesus' time as the result of demoniacal possession. Some paroxysm, accompanied by wild gesticulation and outcry, might easily have frightened the herd of swine and produced the result described. The gospels have given the interpretation of their age. It is hardly credible that, as some have supposed, there was in the specific age of Jesus any unusual phenomena of demoniacal possession. We would see Jesus' work as more purely constructive. He restored harmony by bringing into unity the disorganized faculties of a deranged mind. He asks the man's name, that he may help him to collect himself. Then by his own great word of power, he enables the man to regain reason and self-control.

II. SUGGESTED LESSONS FOR TODAY

1. *Power offered.*—The gospels present Jesus as Savior. He saves by restoring man to his normal life. Man is abnormal to the extent that he lacks perfection. Jesus comes to bring man's moral life up to the standard of divine requirement. But man's moral perfection needs mental and physical perfection. Jesus stands as the Savior of the whole man. This is the "good news." We should not be satisfied with a partial gospel. Man is a unit. The hope which saves him should send currents of invigorating power through his very body. The Christian ideal should lift the mind and body to the plane of health and power.

2. *Power restricted.*—The Gerasenes sent Jesus away! He can do no work where he is not welcome. They lost their opportunity. They closed their doors against the great resources which offered themselves. Few people know what wealth is. In every age there is danger that swine will count for more than men. Restoration costs: we want it, but do not want to pay the price. To have the demons cast out might cut down the profits and decrease the revenue. The passion for drink paves our streets and lights our cities. Can we afford to let the restorer visit us and tarry with us?

3. *Power enlarged.*—Jesus recrossed the sea, but he left a witness behind. It was only a healed lunatic, but he had a story to tell. He was faithful to his mission. On a later visit Jesus found Gadara ready to open her doors to him. Any man for whom Christ has done something is equipped for service. Not knowledge, but experience, is the measure of our value as witnesses for him.

DANIEL T. DENMAN.

OAK PARK, ILL.

XVIII. THE DEATH OF JOHN THE BAPTIST

MARK 6:14-29²

I. CRITICAL QUESTIONS

Herod Antipas is to be distinguished from his cruel father, Herod the Great (Matt., chap. 2; Luke 1:5), and also from his nephew, Herod Agrippa I (Acts, chap. 12).

The arrest of the Baptist preceded the beginning of Jesus' Galilean ministry (Matt. 4:12; John 3:24). Matt. 11:2-19 gives one glimpse of the prophet's prison life, which seems to have lasted nearly a year.

Matthew's account (14:1-12) is briefer and adds little. Luke omits the story (but see 9:7-9; 3:18-20).

II. EXPOSITION

Vs. 17: The place of John's confinement was Machaerus, east of the Dead Sea, where Herod the Great had built a fortress and palace. Evidently (vs. 27) the feast occurred here. Vs. 18: The guilty relation involved a threefold crime. Herod and Herodias were uncle and niece, and each had a living companion. Vs. 21: The word translated "birthday" more probably means "Accession Feast." "It was not the way of the Herods to keep birthdays, but anniversaries of their accession. These accession days were celebrated with such magnificence as even to excite notice at Rome." (Farrar.) Vs. 22: Strong emphasis is laid upon the rank of the girl; "the daughter of Herodias herself." She was sadly out of place—a princess of the blood offering the entertainment commonly provided by courtesans. Vs. 23: Compare Esther 5:3, 6; 7:2. Vs. 24: The daughter's shame is eclipsed by the mother's relentless purpose to destroy John (cf. Matt. 14:8). Vs. 25: She strikes while the iron is hot. The oath made in the frenzy of inflamed passion may be repudiated when moderation returns. "She came in straightway with haste saying forthwith, Give me the head of John." Vs. 26: The sorrow of Herod recalls Pilate's anxiety to release Jesus (John 19:12).

III. SUGGESTIONS FOR SERMON: THE ABUSE OF POWER

1. *A preacher of righteousness restrained: power misused.*—The rule perverts his authority to the suppression of the voice crying in the wilderness when that voice condemns his sin. The modern preacher is sometimes bound and silenced by the misused authority of a worldly or corrupt constituency (cf. Jer., chap. 37). The civil authorities misuse their power when they remove from office men who seek to expose and rebuke corruption and crime in public service.

² International Sunday-School Lesson for May 20, 1906

2. *A devotee of shame bedecked with authority: power squandered.*—The ruin of Herod began in an alliance with a faithless and shameless woman. Familiar association with sinners is the prelude to a division of authority with them. The convenient day always comes, when John is silent in the dungeon and Salome dances before our eyes; when the best impulses are slumbering and our baser nature is all astir with passion. Then it is that evil arrogantly claims its reward and the soul recklessly shares its sovereignty, even to the half of its kingdom. Alliance with evil inevitably leads to this spoliation of our power. A godless wife, a worldly partner, a corrupt political constituency, find their "convenient day," and in an evil hour we resign in their favor to the half of our kingdom.

3. *The reign of terror unchecked: power quiescent.*—Herod had heretofore kept John safe; but now his oath palsies his arm. We grant to evil certain liberties, and then hold these as rights too sacred for our interference. We license crime, and then witness the slaughter of the innocents without a word of protest, merely for the oath's sake. Yet in truth the king's oath is always limited by the king's character. The initial and inclusive oath of the kingly office is to defend innocence and uphold righteousness. No man, under any possible combination of circumstances, is obliged to do wrong. Thus is the moral nature disintegrated. We use our power to suppress the voice of conscience and of right. We form an alliance with evil and divide with it our authority. And in the end we sit supinely and behold the slaughter of purity and virtue and hope, which we had not purposed, but which we made possible by the abuse of the power committed to us.

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XIX. FEEDING THE FIVE THOUSAND

MARK 6:30-44³

I. CRITICAL QUESTIONS

The feeding of the multitude, recorded in Mark 6:30-44 and the parallel passages in the other three gospels, is one of the so-called nature miracles. If accepted as a miracle at all, it is difficult to consider it other than as a purely creative act, inexplicable by the supposition of secondary causes; hence not a few scholars, more or less under the sway of naturalism have endeavored to eliminate the miraculous element from the account.

Accepting as we do, however, the possibility of miracles, the acceptance or rejection of any given miracle is simply a question of evidence. Is

³ International Sunday-School Lesson for May 27, 1906.

the evidence sufficient to substantiate the claim? Fortunately for us, the feeding of the five thousand is the best-attested of all Christ's miracles. It is recorded in all four of the gospels, being the only incident prior to the passion week, with the exception of the beginning of Christ's work in Galilee, that has this fourfold attestation. And if the accounts of Matthew and Luke are derived from Mark, as seems most probable, we yet have the trustworthy testimony of two eyewitnesses—that of Peter, given in Mark, and that of John, in his own gospel.

II. EXPOSITION

Christ had sent forth his twelve disciples, two by two, on a preaching tour through the villages of Galilee. But now, returning from their journey, they gather together, probably at Capernaum, and tell Jesus the results of their work. The Master sees they are tired, and in need of rest; but so great is the crowd coming and going that rest in Capernaum is impossible. He therefore bids the disciples go with him across the Sea of Galilee, that they may be alone in some quiet place, perhaps on the plain of Butaiha. But the desired rest is not to be had; for the multitude, seeing the Master's boat heading for the northeastern end of the sea, hurry afoot around the northern shore; and when Jesus with the disciples comes forth from the boat, he finds five thousand men awaiting him. As he looks upon the restless crowd, without a leader, without a teacher, his heart is stirred with compassion, rest is forgotten, and he begins again to instruct them. The day wears by, and now it is evening. The disciples, realizing that no food is at hand with which to feed so large a number of men, come to Jesus and beg that he send the multitude away, that they may go and supply themselves. "Give ye them to eat," is Jesus' reply. But two hundred pennyworth of bread—the wages of a laborer for six months and more—is necessary that all may be fed, and only five loaves and two fishes are at hand. These the Master takes, and when the multitude is seated in order, like beds of flowers, on the plain now green with the grass of early spring, he looks up to heaven in thanksgiving, breaks the loaves and fishes, and gives to the disciples that they may distribute to the multitude. The five thousand men are satisfied, and fragments remaining are gathered up, enough to fill twelve baskets.

III. SUGGESTIONS FOR SERMON

Such is the incident. What suggested lessons have we here for the men of today?

i. A lesson, first of all, as to the value of rest. Men worn out with many labors can serve the Master in no better way than by taking a

needed vacation. Jesus bids them come with him to a quiet place and rest awhile, that they may be the better prepared for the duties that lie ahead.

2. A lesson of self-forgetting sympathy. In the presence of multitudes of men, astray like sheep without a shepherd, the Master forgets himself and with compassionate heart seeks to satisfy the needs of others. And as it was two thousand years ago by the Sea of Galilee, so it is in our day. Many men are groping blindly for light, and the spirit of Christ would lead us to forget ourselves in ministering to them.

3. A lesson of practical helpfulness. Not alone in teaching the untaught multitudes does the compassion of Christ express itself, but also in satisfying their lower needs. He would not have his followers forget the physical necessities of men.

4. A lesson of wise economy. Though the earth is the Lord's and the fulness thereof, his treasures are not to be wasted. The resources at our command are not to be abused, but used for worthy ends. Even the fragments are to be gathered up and saved.

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XX. THE GENTILE WOMAN'S FAITH

MARK 7:24-30⁴

I. EXPOSITION

We here reach a crisis in the life of Christ. The spiritual character of his teaching as described in John, chap. 6, made it plain to the people that they could no longer look to him as the long-hoped-for Deliverer and King; hence there was a revulsion of feeling on the part of the multitudes, and a falling away on the part of many of his followers. Then, too, the increasing opposition of the Pharisees and scribes, as indicated in the previous part of this chapter, unmistakably pointed to the inevitable outcome of Jesus' earthly career. He saw that it was time to devote more attention to the special preparation of his disciples for his departure, and the consequent work that would devolve upon them. For this, privacy and retirement were necessary. Hence the withdrawal from Galilee and this journey to the North. Our lesson is an incident of this journey, which is in no sense of a missionary character.

Vs. 24 : The Greek word (*ōpia*) here translated "borders," while meaning primarily the boundaries of a region, is used in the New Testament to designate the region itself included within these boundaries. This fact, and the expression "came through Sidon" in vs. 31, show clearly that,

⁴ International Sunday-School Lesson for June 3, 1906.

at the time of this incident and later, Jesus was entirely outside Jewish territory and on gentile soil. Tyre, "whose antiquity was of ancient days" (Isa. 23:7), and Sidon, her mother (Isa. 23:12), were the chief cities of Phœnicia, which at this time was included in the Roman province of Syria. Vs. 25: That this woman should have known something about Jesus is not strange. Both Mark (3:8) and Luke (6:17) report that the people of Tyre and Sidon were among those who flocked to Galilee to hear and see him (see also Matt. 4:24). Vs. 26: Generally speaking, the woman was a gentile (the Jews used "Greek" in this sense at this time); more particularly she was a "Syrophœnician," which is commonly supposed to be used in distinction to Libophœnician (Carthaginian); but as this contrast has no significance in this narrative, it probably means simply a Syrian living in Phœnicia proper. Vs. 27: Although Jesus' personal attitude and the character of his teaching never savored of the spirit of exclusiveness characteristic of his race, it was necessary for the inauguration and establishment of his work that he confine his personal efforts to his own people (Matt. 15:24). But the word "first" suggests that the gentiles will have their turn. Is the use of the term "dogs" by Jesus an exception to what has just been said? Whenever the dog is mentioned in the Bible (with one possible exception, Prov. 30:31), it is always with contempt. Such was the common use of the term throughout the East. The trend of the story, however, makes it evident that something in Jesus' tone or manner reassured the woman, in spite of the apparent harshness of his words, and emboldened her to urge her request.

II. SUGGESTIONS FOR SERMON

A woman's quest. The gospels give us but this one glimpse of the Syrophœnician woman, yet how vivid is the impression she makes upon us!

1. She was *watchful* and *prompt*. So far as we know, Jesus was in this neighborhood but once. The woman was quick to see, and as quick to seize, the opportunity.

2. She had *faith*—a faith so deep and well grounded that nothing could shake her confidence in Christ.

3. She had *persistence*, even *insistence*—a quality that Jesus elsewhere commends in two parables (the Friend at Midnight, Luke 11:5–8, and the Unjust Judge, Luke 18:1–8).

4. She used *her natural powers*—the penetration that saw through the apparent rebuff, the ready wit that shows in her neat answer.

This woman asked and received; she sought and found.

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XXI. PETER'S CONFESSION AND JESUS' PREDICTION AND CONDITION OF DISCIPLESHIP

MATT. 16:13-28^s

I. EXPOSITION

Jesus did not go into northern Galilee because he feared Herod (Luke 13:31) or the Pharisees, though the latter hindered his work. The reason is found in the discussion after the feeding of the five thousand, which clearly indicated that the people would accept none except a political Messiah. Jesus apprehended that he could not instruct men of such set views, therefore he withdrew into the "parts" (Mark says "villages") of Cæsarea Philippi, probably for retirement and instruction of the disciples (Mark 7:24). The answers (vs. 14) give the summing-up of the opinions held by the people. Jesus, for the first time, discusses his titles. Vs. 16, "the Son of the Living God": equivalent to "the Messiah," and an expansion of Mark's "the Christ." Peter, doubtless, speaks for the disciples. Mark, and John 1:41, 49, and Matt. 14:33, show that this thought was abroad. The significance of this occasion is, that, while previous to this the disciples had the impression that Jesus was the Messiah, now they know it from a personal knowledge of him; and, further, while the people no longer held him to be the Messiah, the disciples still believed it. Vs. 17, "flesh and blood": The divine operation of the Spirit gave Christ's true significance. Jesus alone could satisfy the longing of the heart. Vs. 18: The meaning is not found in the difference of the two words, "Petros" and "petra," but in Peter's conviction that Jesus was the Messiah. It is upon Peter and all men with like faith that Jesus is to build his church. "Hades": the place to which all the living go. Hades prevails over all flesh because mortal, but not over the church which ever stands. Vs. 19, "keys": a figurative expression showing Peter's spiritual insight. "Bind and loose": Peter's judgment of spiritual matters is so correct that his requiring or forbidding anything in this sphere will be viséed in heaven. This responsibility Jesus placed upon all the apostles (Matt. 18:18), not upon Peter alone. Vss. 17-19^a are peculiar to Matthew's gospel, and in this passage the word "church" appears for the first time in the gospels. The other passage where the word is found in the gospels is also peculiar to Matthew (18:17). Vs. 20, "tell no man": With the people's conception of a royal, earthly Messiah, the "telling" would only bring harm. Vs 21 marks such a change in the character of Jesus' teachings that some make it the beginning of the fourth main division of the book. He now begins the preparation of the

^s International Sunday-School Lesson for June 10, 1906.

disciples for his death. Though he may have known before this that he must be killed as well as suffer, Jesus now for the first time clearly states it. "Be raised up": as Jesus was conscious that he was the Messiah, so he was sure that he should rise again. Vs. 22, "Peter took him": in a patronizing manner. Vs. 23, "But he turned": Mark implies that the sight of the other disciples necessitated the rebuke. "Stumbling-block": the suggestion of Peter is a temptation to Jesus to escape death. Vs. 24, "deny himself": make God's will and interests of others the aim in life. Vs. 25, "life": used in two senses, natural and spiritual life. "For my sake": for salvation of men; not all losing of life is saving it. Vs. 8, "the kingdom of heaven come with power": gradually coming then in the conversion of people, and identical with the coming of the Son of man.

II. SUGGESTIONS FOR SERMON: APPREHENDING THE MESSIAH PRECEDES UNACCEPTABLE INSTRUCTION

1. Accept Jesus as the Son and revealer of the living God, and you are an apt pupil of the teachings of Jesus. Jesus was assured that the disciples held the true conception of his messiahship before he intrusted to them necessary and, for the world, hard instruction. This conception was necessary to save them from carrying out erroneous ideas. The Turk is a butcher because his God is cruel.

2. We are then prepared to accept a suffering Messiah and a suffering God, but, like Peter, we need instruction to realize all that it involves. We need to study the depths of the mystery of Calvary.

3. The lesson at the cross prepares us for the duty of cross-bearing, which means the doing of duty even unto death. The motives, however, are strong.

- a) We shall find life. The loss is temporal, gain eternal.
- b) The price we pay for the present life is too large.
- c) In the judgment at his coming we shall have a reward for faithfulness.

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XXII. THE TRANSFIGURATION

LUKE 9:28-36⁶

I. EXPOSITION

The great confession of Peter (Matt. 16:16) had been acknowledged by Jesus (Matt. 16:17-19). Greatly elated, the disciples looked for the immediate consummation of the messianic kingdom. But instead of promising its near glory, the Master had announced approaching suffering, rejection, and death, all of which was to them simply impossible because

⁶ International Sunday-School Lesson for June 17, 1906.

it seemingly meant defeat. How could messiahship be reconciled with martyrdom, Saviorhood with suffering, deliverance with death? In the days following Jesus would naturally attempt in every possible way to enlighten their darkened minds. The chronicle of those days is not given, but we can scarcely be wrong in supposing that now for the first time he told them of his own inner experience fighting the same difficulty as theirs, when he was driven into the wilderness just after his baptism; that he turned to the law and the prophets, and showed how they linked together the two ideas that to them seemed irreconcilable; that he read for them the signs of the times and showed how the Messiah would inevitably be treated. Added to all this must have been frequent seasons of prayer for their own illumination. It was while they had gone up into Mt. Hermon for one of these times of communion that the transfiguration took place, one week after his first announcement of his approaching humiliation. While the disciples had sunk into a semi-stupor—occasional no doubt by the exertion of the climb, the bracing night air of the mountain after the heat of the day, the physical reaction from the emotional intensity which the Master's words had produced—Jesus' "face became sun-bright, (his) raiment pure white." Moses and Elijah, the representatives of the law and the prophets, stood with him, bathed in glory, and they talked together about the one thing that had so disturbed the faith of the disciples, his exodus which he was to fulfill in Jerusalem. The sleep-burdened disciples have a vision of this glory, and it startles them into wakefulness, just in time for them to behold Moses and Elijah departing. Peter would detain them, and he appeals to Jesus to allow him and his companions to erect a booth for them and Christ, not really conscious of what he is saying. But even while he is speaking, a bright cloud settles down upon the little company, and from it they hear the divine voice attesting Jesus' messiahship, and summoning them to a full surrender to his teachings concerning the necessity and glory of the cross. The vision passes, and, looking around, the disciples see only Jesus. It is recorded that they told no man in those days any of the things which they had seen (Matthew says that their silence was at the command of Christ, Matt. 7:9). The reason is plain. A relation of it might only arouse the envy of the nine who did not see it; it would not have been understood by them; it might have inspired the over-enthusiastic to unwise measures. Visions are for those only who have been prepared for them.

II. SUGGESTIONS FOR SERMON: THE MESSAGE OF THE TRANSFIGURATION

The important thing about the transfiguration is not the manner of it, concerning which there is a difference of opinion, but the meaning

of it. And whether it was a wholly objective reality, or a wholly subjective experience, or a combination of both, its significance is the same. It seems to present a threefold message:

1. *To Jesus himself.*

- a) His faithfulness thus far was acknowledged.
- b) Reassurance was given of the rightfulness of the course he had chosen.
- c) Both of these were intended to calm and strengthen his spirit for the trials just before him.

2. *To the disciples.*

It was for their sakes primarily, and not for Jesus', that the vision came to convince them of the truth of Jesus' announcement and to hearten them in the face of it. Among other things it taught them:

- a) Messiahship and martyrdom are not out of line with the teachings of the law and prophets; they are linked in the divine plan.
- b) The character of the messianic kingdom is above all things spiritual.
- c) Jesus is indeed the Messiah; they have not been mistaken. This is attested by the conversation of Moses and Elijah, and also, and more significantly, by the divine voice.
- d) Judaism is not overthrown, but glorified in Jesus.
- e) They owe submission to the teachings of but one, and that one is Jesus: "Hear ye him."

3. *To us.*

a) Our prayers may be the means of spiritual illumination both of ourselves and others. It was while Jesus was praying that the transfiguration occurred. Who shall say that the transfiguration was not a direct answer to the prayer of Jesus?

b) Revelation is always according to capacity. Not all the disciples saw the vision; only the three. Every teacher must reserve his deepest thoughts for those who are most ready to receive them.

c) While the nine did not have the vision granted to the three, yet after all they had the essential, "Jesus only." Ecstatic visions are not the necessary accompaniments of the spiritual life. Not the *way* in which we arrive at our faith is the important thing, but rather the *object* of our faith. "Blessed are they that have not seen, and yet have believed" (John 20:29).

d) Spiritual experiences of an uplifting nature are never given to be a permanent enjoyment. The vision passes, but service remains, and it is because of the needed service that the vision has value.

W. P. BEHAN.

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Exploration and Discovery

A THIRD "HIGH-PLACE" AT PETRA

In November, 1905, I had the privilege of a second visit to Petra in company with Professor P. V. N. Myers, the historian, of College Hill, Ohio, and together we had the pleasure of making additions to our knowledge of Petra, especially in connection with the high-places.¹ We visited the old high-place, and confirmed the existence of *four* magnificent stairways leading to this center of ancient worship.² At the second high-place we discovered the existence of a second gallery³ cut into the face of the cliff about 30 feet below the other gallery, and leading to one of the four stairways at the rock on which the high-place is located.

Then we proceeded to confirm the impression expressed that "similar places of worship will yet be found in other parts of the city and its surrounding rocky ramparts."⁴ Disregarding the repeated assurances of the natives of the region that there was nothing more to be found in certain directions, we made up our minds to scale the peak called el-Khibzy, or el-Khubthy, to the east and immediately above the celebrated "Corinthian Tomb" and the "Tomb with the Urn." Before our visit was over, we had the rare pleasure of discovering a third high-place, which in certain respects easily matches the old high-place now so well known in pictures by the two obelisks.

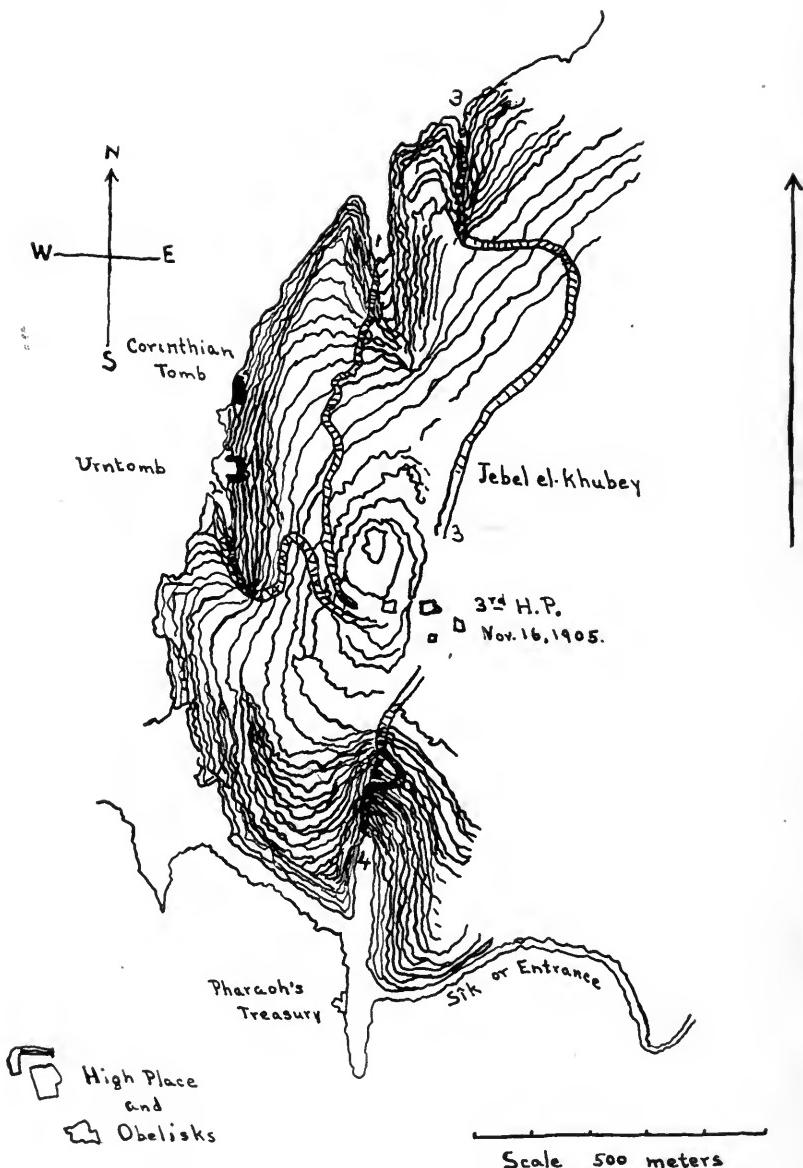
This third high-place is situated high above and a little to the southeast of the "Urn Tomb," and is approached by at least *four* colossal stairways which wind up and among the rocks, crossing ravines, cutting boldly through great shoulders of the mountain, until they attain a height of more than 3,500 feet, or more than 600 feet above the floor of the valley. Our first clue, discovered late one afternoon, was the lower end of the stairway, numbered 1 on the sketch. At the point where we struck it the pathway enters a cyclopean cutting, as seen in Fig. 1, the entrance to which was once guarded and defended by colossal doors, as shown by the side walls, the sockets, and the cuttings for the lintel and the bars. With a width of 12 feet and a height of 30 feet, this one cutting extended for nearly 100 feet. Just beyond this cutting the stairway clinging to the side of the ravine is so

¹ See the *Biblical World*, January, 1901, and March, 1903.

² See Libbey and Hoskins, *The Jordan Valley and Petra*, Vol. II, p. 179.

³ *Ibid.*, pp. 192, 200.

⁴ *Ibid.*, p. 207.



badly damaged for some 50 yards that none but a skilful climber can pass the dangerous break; but the continuation of it is plainly visible in the ravine above, and later on we saw the upper end of it near the mountain-top.

The next morning (November 16, 1905) we planned an ascent by a

ravine just south of the "Urn Tomb," marked 2 in the sketch map, and very soon struck another stairway that led us safely up the very face of the mountain by windings and cuttings that made our blood tingle with excite-



FIG. 1.—Stairway to third high-place, once guarded by colossal doors.

ment. While there was danger enough at a dozen points where the sand-stone steps had crumbled away, higher up it became broad and easy. Here and there the pathway ran out upon ledges which afforded superb views of the valley and peaks beyond. Fig. 2 gives a backward view of one of the cuttings on this second stairway.



FIG. 2.—Cutting and distant view on second stairway.

All the way up, even to the tops of the highest peaks, we found smaller stairways and an elaborate system of rain conductors cut in the rock, and gathering the rills of rain water into larger channels which led to cisterns and pools, making possible here also the beauties seen in the "Fairy Dell."⁵ We noted also, when just above the great carved tombs and tem-



FIG. 3.—Third high-place. Square altar with cuttings on top.

ples, how carefully they cut these conductors to keep the rain from streaming down the face of the monuments, and thus prevented them from hasty decay.

When we reached the plateau among the very highest peaks, we saw signs of cutting and excavation in every direction. It did not require many minutes of almost breathless search to find what we had traveled so

⁵ See Libbey and Hoskins, *op. cit.*, pp. 167 f.

far to see—all the features of another high-place! Fig. 3 shows the main altar, approached by stairs and carrying the same kind of cuttings as seen in the old high-place. A few rods away (Fig. 4), where the Arab stands (Fig. 5), is a court ending in a round or pan altar; and still farther to the right (Fig. 4), where the American is standing, are the pools. The open space in front of these altars and the pools would accommodate a greater number of worshippers than could ever have come within sight



FIG. 4.—Third high-place. Court and pan altar to the left; two pools to the right.

and hearing at the first high-place. The court or cutting at the pan altar (Fig. 5) is about 10 feet wide by 15 feet long; the large pool is 6 by 6 feet, and the small one 2 by 4 feet.

The configuration of the ravine toward the north led us to search for another stairway leading down to the extreme northern quarter of the city. Again we were not disappointed, for the stairway is there, and is also of splendid proportions. This is marked 3 in the sketch. After examining many of the domelike peaks, and noting the system of rain conductors on them all, we easily traced the larger channels to an enormous cistern, the remains of which, with one of the roof arches, can be seen in Fig. 6. We saw many signs of cuttings in the peaks farther off, stairways to almost every eminence, but did not have time to make any more minute examinations.

It now remained to verify another guess that a *fourth* stairway would be found leading down to "Pharaoh's Treasury." Here again we were right, and by this fourth stairway we made the descent. The ravine here is so exceedingly steep that the falling boulders have almost wiped out the great



FIG. 5.—Third high-place. Court and pan altar.



FIG. 6.—Remains of large cistern.

stairway; but we saw enough traces and deep cuttings to prove its former existence, and we actually succeeded in getting safely down to the "Treasury" after one of the most exciting experiences of our lives.

BEIRŪT, SYRIA,
February, 1906.

F E. HOSKINS.

Work and Workers

Biblia, formerly published at Meriden, Conn., under the editorship of Dr. Charles H. S. Davis, has been merged with the *American Antiquarian and Oriental Journal*, edited by Dr. S. D. Peet, and published in Chicago.

THE eleventh series of lectures on the Haskell foundation of the University of Chicago were delivered in Haskell Museum April 10-26, by Professor Duncan B. Macdonald, of Hartford Theological Seminary. The subject of these lectures was "The Religious Attitude and the Religious Life as Developed in Islam."

THE most important event in the last report of the Oriental Exploration Fund in Egypt, conducted by Professor Breasted, is the photographing and collating of all the inscriptions of Rameses II at Abu Simbel. He has found some inscriptions that have not been discovered before, and has thereby very greatly contributed to the accuracy of inscriptions that have heretofore been published.

ANDOVER THEOLOGICAL SEMINARY opened an Easter Theological School for New England pastors April 16-26. Three daily lectures were given by the seminary professors dealing with subjects connected with the Bible, church history, theology, and ethics. The evening discourses were of a more popular nature, concerning church music, men's clubs, church unity, and missions.

A CLASS for the study of the historical geography of Palestine will leave the University of Chicago late in January next for a trip of three months in Egypt, the peninsula of Sinai, Palestine, and Asia Minor. It will be conducted by Professor Willett. The first class was taken to Palestine four years ago by Professor Mathews. The second went out two years ago with Professor Willett. This method of study has proved itself entirely practicable. Circulars of information may be obtained upon request.

THE American School of Oriental Research at Jerusalem has now leased an attractive and convenient house in an excellent situation in the suburb of Jerusalem outside of the Jaffa Gate. It will provide good accommodations for the director's family, and for the library and lecture-room of the school and, it is expected, will much increase the efficiency of the work of the school, as well as the dignity of its surroundings. Professor Bacon has this year had two students, and the work of the school has gone on satisfactorily

Book Reviews

Israel's Historical and Biographical Narratives. By CHARLES FOSTER KENT. New York: Charles Scribner's Sons, 1905. Pp. xxxi + 506. \$2.75, net.

The general plan and purpose of the "Student's Old Testament" was discussed in the review of Vol. I published in the *Biblical World* for April, 1904. The present volume, the second of the series, further exemplifies the author's painstaking and judicial spirit in carrying out his threefold purpose: (1) arrangement of the Old Testament writings in logical order; (2) indication of the dates and classes of writers from which the various parts come, with more important reasons for the critical analysis; (3) a translation which shall reveal the beauty and thought of the original. The present volume includes the narrative books from Samuel to Esther, historical and biographical chapters of Isaiah, Jeremiah, and Haggai, 1 Maccabees entire, nearly all of 2 Maccabees, and a little of 1 Esdras.

In executing the first part of his purpose, Kent seeks to arrange the Old Testament historical sources in such a way as to present the events and characters of the history in their chronological order, with all the narratives concerning each grouped together. This involves rearrangement in the order of detailed events in many places, but the only considerable change in the general course of the history is in the Ezra-Nehemiah material. Here the sources are so arranged as to present the view, now widely held among students of Old Testament history, that there was but a small return of Jews to Palestine in the years immediately following Cyrus' capture of Babylon, and that the work of Nehemiah preceded that of Ezra. In his *Jewish History*, published in 1899, Kent already declared his adherence to this position.

In the minute analysis and classification of the sources, required by the second aim of the work, the present volume does not enter upon a field so battle-scarred as that of its predecessor. The dates assigned to much of the material in these writings do not vary greatly from those traditionally held, and in Kings and Chronicles we have constant references to earlier written sources. In the Hexateuch, compilation from earlier documents must be inferred from internal characteristics; here it is plainly indicated on the surface. Furthermore, in the parallel narratives of Chronicles and Samuel-Kings, it is possible to compare immediately a later compilation

with its sources and to observe directly the method of work of a Jewish historiographer. With such tangible evidences for the documentary analysis of Kings and Chronicles, it is not a difficult step to the conclusion that one is justified in assuming a similar structure for the books of Samuel, especially where several narratives offer such obvious instances of duplicate traditions. It has often been remarked that the proper approach to the study of hexateuchal analysis is through the investigation of the composition of these books, and it is suggested in the preface of the present volume that, for general Bible classes, the logical order of the two volumes be disregarded and this material be studied before the *Beginnings of Hebrew History* are considered.

In their analysis and rearrangement of Israel's historical narratives these two volumes represent a large amount of careful, scholarly investigation, characterized by unusual ability to note and use minute and complex data in the forming of broad, sane conclusions. As such a production, the work may confidently be used as an available source-book by those who would know Hebrew and Jewish history, as nearly as they can, at first hand. The limits of the work confessedly make it possible to present only the more important reasons for the analysis and rearrangement of the material, but the classified bibliography at the close will furnish suggestions and guidance for those who desire further to investigate the grounds of the conclusions adopted.

In seeking to give a translation which shall represent the beauty and thought of the original Hebrew as closely as possible, the work shows many changes, in minor points, from the current English versions. Much greater freedom, for example, is exercised here than in the Revised Version in substituting a variety of conjunctions for the mere connective. Thus the relation of clauses is much more accurately expressed. A general modernizing of forms is also noticeable, as in the substitution of "has been" or "was" for "hath been." At times the translator seems to have been overanxious to make the meaning perfectly clear to the present prosaic age, and has occasionally lost in this effort some of the terse and pictur-esque qualities of the Hebrew. More important changes are those resulting from a correction of the Hebrew text. In this matter the revisers of the Old Testament, both British and American, were exceedingly conservative. Chapter 6 in the Introduction of the present work discusses most admirably the necessity, materials, principles, and methods of Old Testament textual criticism, and the translation shows at once freedom and judicial care in applying these materials and methods to the necessary criticism of the Massoretic text. The translator does not permit him-

self to roam far in the fascinating fields of conjectural emendation, but holds himself closely to the testimony of the versions. If, at times, he may seem rather too ready to adopt a smooth reading from the Greek in preference to a difficult one in the Hebrew, he stands, generally, an example of self-restraint and admirable poise among present-day critics of the Massoretic text. Indeed, it is probable that this revision offers the untechnical student the nearest approximation to the true force of the original documents available at the present time.

In general plan and mechanical construction the volume leaves nothing to be desired. The complex arrangement of parallel accounts, headings, and notes has been so conceived and executed as to make the whole exceedingly clear and available. Numerous chronological charts and maps add greatly to the general usefulness of the work.

The Introduction, concerning the literary history of the books included in this volume, maintains the high standard set in the corresponding part of the first volume. In these so-called introductions Kent is really producing an excellent history of Old Testament literature. "The Students' Old Testament" is demonstrating to large numbers that the reasonable results of historical and literary analysis have now reached a point where they can be presented to the general reader in such a way that he can turn from the discussions about the Bible to the Bible itself, and can read it in far better historical perspective than ever before. The work is already meeting a large need in college and seminary classes, as well as among clergymen and those general readers who desire to view the Bible from the standpoint of modern scholarship.

HENRY T. FOWLER.

BROWN UNIVERSITY,
Providence, R. I.

The Christian Ministry. By LYMAN ABBOTT. Boston and New York: Houghton, Mifflin & Co., 1905. Pp. xi + 317. \$1.50.

The author of this book speaks like a scholar, sage, and prophet. He is a serious student of the Scriptures, and is thoroughly at home in the world of modern thought; he has dealt with the problems of the ministry for half a century, and speaks with the maturity accruing from long experience; and he is animated throughout by that inward fire which inspired prophets and apostles.

The book is characterized by keen analysis, comprehensive thought, practical interest, and by vigorous and clean-cut expression. The lofty conception of the minister and his work, with the hopeful outlook for

Christianity, is truly inspiring. The work is constructive, and makes homiletics a subject of flesh and blood. It fills a great need, and gratitude is due the honored author. Critical questions are not in evidence, though the author freely avails himself of the results of criticism and openly avows the new theology. A special feature is the valuable quotations taken from many sources. Any minister who reads this book will be inspired with a new appreciation of his mission, and will find illuminating suggestions in regard to his message.

The treatment is well suggested by the subjects of the chapters: the minister—his fundamental faith; his function; his authority; his message, individual and social; the minister as a priest; his qualifications; the ministry of Jesus. A comprehensive summary is set forth in the last sentence: "Christianity is such a perception of the Infinite as manifested in Jesus Christ as tends to produce Christlikeness of character, and a Christian minister is one who, inspired by that perception, imparts that Christlikeness of life to those to whom he ministers."

There is need of a further consideration of organized Christianity. The point of view is that church and minister should consciously serve the kingdom of God, and this is well taken. But the church and minister must work through denominational organization; and, in view of the wide duplication of religious forces and missionary organizations, and also in view of the many Christian people who today stand aloof from all organized Christianity, one wishes that Dr. Abbott might have considered also the large organized interests of Christianity in the same comprehensive and fundamental way in which he has dealt with other important problems.

E. A. HANLEY.

CLEVELAND, OHIO.

The Messages of the Psalmists: The Psalms of the Old Testament Arranged in Their Natural Grouping and Freely Rendered in Paraphrase. By JOHN EDGAR MCFADYEN. New York: Charles Scribner's Sons, 1904. Pp. 329. \$1.25.

It is not given to many to write a commentary and introduction in a style which fascinates. Professor McFadyen has succeeded in a manner that is unusual. The Psalms have come to him with a freshness and power which argue strongly for the value of high and accurate scholarship. The literary beauty of the Psalter appeals to him; yet this is but a vehicle by which higher values are conveyed to the soul. The first section of the introduction is entitled "The Unique Religious Value of the Psalter." "The Psalms," he says, "are great because they have seized the

eternal things." They are the utterances of the human heart striving to find God, to meet him face to face; and, like the true worshipers everywhere, the writers find that he is not far from any one of them. The forms, the descriptive power, and the themes of Hebrew poetry are all discussed. The interesting problems of growth, authorship, and superscriptions are illuminated, as well as the very important question whether a large class mirror an experience which is larger than the mere individual. The conclusion is conservative and sane, namely, that more psalms are collective than we ordinarily suppose. Yet the freshness and spontaneity of many can be accounted for only as the result of individual experience, but the truth to individual aspiration makes these very psalms the medium of expression for all whose feelings have been deepest and whose longings are the most lofty. The individual voices the hope and faith of the church universal.

The appendix, with its critical notes on the superscriptions and its bibliography, adds greatly to the value of the volume.

It seems almost invidious to criticise the paraphrases, for the author himself recognizes the limitation to his task. The poetry of the Psalms is such that their power and beauty are lost by any but the most faithful translation. An attempt to explain the brief lyric phrases must generally limp painfully in prose. As a side-light for the student of the Psalms these paraphrases are good, and in the series to which this book belongs they are necessary. But if we had merely the introduction and the summaries of the eleven classes into which he divides the Psalms and Lamentations, there would be enough to stimulate the student to deeper interest and appreciation for these matchless notes of the church's love, aspiration, and loyalty to Jehovah.

AUGUSTUS S. CARRIER.

McCORMICK THEOLOGICAL SEMINARY.

In a Syrian Saddle. By A. GOODRICH-FREER. London: Methuen & Co., 1905. Pp. 346. 7s. 6d. net.

Two journeys through Syria are described in this interesting volume. In the first a party of five or six, with suitable guards and helpers, made the trip from Jericho eastward to Madaba, Mshatta, Amman, Jerash, and Es-Salt. A later journey with a smaller company was made through Galilee and Samaria, with visits to Nablûs, Samaria, the Plain of Esdraelon, the Sea of Galilee and its vicinity. The author is the lady of the company, who reveals a large acquaintance with Palestinian civilization and history. The account is brightened by many humorous incidents, and escapes the seriousness which generally marks the literature of oriental travel. Espe-

cially informing are the sections of the book which deal with Moab. The party had exceptional opportunities for securing information at first hand, and saw a number of unusually important objects, such, for example, as the mosaic map of Palestine at Madaba. Armed with a letter from the Greek patriarch, they visited the church at the foot of the rising ground upon which the town is built. Unfortunately, no preparations had been made for their arrival, and a solid mass of dust and dirt had to be removed before the mosaic, which is protected by glass, could be seen. The mosaic serves as a part of the flooring of the Greek church. It was partly broken away at the time the modern church was built, but is still most valuable as indicating former ideas of Palestinian geography. It is probably the oldest map of Palestine in existence. The personnel of the party that visited Moab included the professor, who was the leader, the doctor, the lady, the two sportsmen, and others, and the book has this suggestive dedication: "By the Lady to the Doctor, on the eve of starting together upon a longer journey."

H. L. W.

The Witness to the Influence of Christ. Being the William Belden Noble Lectures for 1904. By RIGHT REV. WILLIAM BOYD CARPENTER, D.D., Bishop of Ripon. Boston: Houghton, Mifflin & Co., 1905. Pp. 180. \$1.10, net.

This little volume of lectures contains a considerable amount of wholesome religious thought. Its chief excellence is its suggestiveness; its chief defect, its lack of orderly treatment of the subjects undertaken.

In the beginning of his second lecture Dr. Carpenter announces his theme:

The progress of the world's civilization owes much to the influence of great personalities; and of these personalities those are greatest who possess a power of influence in the two realms of thought and action. . . . With whatever difference of view we may regard Jesus Christ, we must admit that he holds a place among the great personalities who have profoundly influenced human history.

A magnificent beginning for a masterful exposition of the influence of Christ on human history! But after various excursions into many by-paths of theological discussion, the author closes the chapter with only incidental references to his subject. The theme and the well-known ability of the bishop of Ripon make one wish the excursions had been omitted. For the influence of Christ's personality on history is only beginning to be understood.

The third lecture opens with these words:

The progress of the world has been due to the influence of great personalities, but also to the power of great ideas. . . . It is to Christ as a Teacher that we now turn.

The supremacy of goodness, and that a man's life is tested by his moral sympathy with goodness, are the principles Christ proclaimed with an original emphasis. Only in harmony with the regnant goodness of the universe can man find peace.

The three succeeding chapters are: "Christ the Law of the Soul," in which the principle of self-sacrifice is discussed; "Christ Verified in Experience," and "Christ as Authority." The authority of Jesus is in his teaching which "the universal conscience of mankind has acknowledged to be noble, worthy of reverence, worthy of imitation." The authority of Jesus is thus grounded in the ethical character of his ideas.

HENRY THOMAS COLESTOCK.

LEWISBURG, PA.

New Literature

OLD TESTAMENT

BOOKS

BLISS, FREDERICK JONES. The Development of Palestine Exploration. (The Ely Lectures for 1903.) New York: Scribner, 1906. Pp. xviii + 337. \$1.50 net.

These lectures were delivered before Union Theological Seminary, New York City. They present a succinct and clear survey of the exploration of the Holy Land from the invasion of the country by the children of Israel in Joshua's day down to this age. Some parts of the book are particularly acceptable because so slightly known, especially such chapters as that of the work done in that line before the large service rendered by Edward Robinson. Of later work Bliss is especially at home, for he himself took part in it.

BREASTED, JAMES HENRY. Ancient Records of Egypt: Historical Documents from the Earliest Times to the Persian Conquest, collected, edited, and translated with Commentary. Vol. II, The Eighteenth Dynasty. Chicago: University of Chicago Press, 1906. Pp. xxviii + 428. \$3.

This is the second of five volumes to make the literature of ancient Egypt accessible in new scientific translations to the student of the life and history of the ancient world. The series is admirably planned and executed, and promises to be of immense value to all workers in these lines.

STRACHAN, JAMES. Hebrew Ideals. From the Story of the Patriarchs. Part II, Gen. 25-50. New York: Scribner, 1905. Pp. 170. \$0.60 net. A series of brief exhortations based on some element of character in the lives of the patriarchs; or a short sermon with a keen edge.

MACLAREN, ALEXANDER. The Book of Genesis. New York: Armstrong, 1906. Pp. 339.

An exposition in popular vein of the book of beginnings, bristling with the sharp points of Manchester's master of Scripture interpretation.

ORR, JAMES. The Problem of the Old Testament, Considered with Reference

to Recent Criticism. New York: Scribner, 1906. Pp. lii + 562. \$1.50.

A comprehensive survey of the chief problems of the Old Testament from the conservative point of view, but considered with fairness and candor.

ARTICLES

NOURSE, E. E. The Book of Genesis and the Religious Development of Israel. *Hartford Seminary Record*, February, 1906, pp. 91-112.

The stories of Genesis, all separate at first, are woven together and retain for us echoes of a premosaic religion. They also exhibit, after a careful study, the specific growth that was made in Israel's conception of God and his relations to men.

WHITE, G. E. Present-Day Sacrifice in Asia Minor. *Ibid.*, pp. 113-21.

The author makes a striking contribution to the valuable collection of material contained in *Primitive Semitic Religion Today*, the work of the late Professor Samuel Ives Curtiss.

HARFORD, G. The Higher Criticism as it Affects Faith and Spiritual Life. *Expositor*, March, 1906, pp. 246-57.

A colloquy between a young theologian of Oxford and his father, in which the son shows how the modern view of the Bible saves it from the unreasonable positions of the traditionalist and makes it a credible book.

DEISSMANN, ADOLF. The New Biblical Papyri at Heidelberg. *Expository Times*, March, 1906, pp. 248-54.

A description of the papyri recently acquired by the library of the University of Heidelberg, most notable of which are fragments of a codex of the Septuagint brought from Egypt, and dating from the seventh century, and most probably a representative of the Hesychian text.

DRIVER, S. R. On Dillmann's Critical Position. *Ibid.*, pp. 282-85.

Driver is enlightening the dean of Canterbury, and all who like him have cherished a wrong conception of the Berlin master's position, on the critical questions of the Pentateuch.

NEW TESTAMENT

BOOKS

JOWETT, J. H. The Epistles of St. Peter. (*Practical Commentary on the New Testament*, edited by W. Robertson Nicoll.) New York: Armstrong, 1906. Pp. vii + 345. \$1.25 net.

The commentator seeks only the religious suggestion of each passage, neglecting all matters of criticism.

ARTICLES

HÄCKER, J. Die Jungfrauen-Geburt und das Neue Testament. *Zeitschrift für wissenschaftliche Theologie*, XIV, 1, 1906, pp. 18-61.

After a critical examination of all the New Testament teaching as to the birth and parentage of Jesus, the writer finds the evidence for the historicity of the Virgin-birth insufficient.

KLEIN, G. Die ursprüngliche Gestalt des Vaterunser. *Zeitschrift für die neutestamentliche Wissenschaft*, VII, 1, 1906, pp. 34-50.

A comparison with Old Testament and Jewish prayers and with Jesus' teachings leads to the conclusion that Matthew's form of the Lord's Prayer is the original one.

MOFFATT, JAMES. A Daughter of Jacob. *Expositor*, March, 1906, pp. 226-35.

A study of Jesus' words to the woman of Samaria.

SCHÜRER, EMIL. Die θύρα oder πύλη ὥπατα, Acts 3:2,10. *Zeitschrift für die neutestamentliche Wissenschaft*, XVII, 1, 1906, pp. 51-68.

Evidence from Josephus and the Mishna shows that the Beautiful Gate was the brazen gate, called Nicanor's gate, which opened eastward from the Court of the Women.

RAMSAY, W. M. Tarsus. *Expositor*, March, 1906, pp. 258-77.

The first of a series of historical and archaeological papers, such as show Professor Ramsay at his best, upon the city of Paul.

LAKE, KIRSOOPP. Galatians 2:3-5. *Ibid.*, pp. 236-45.

A textual and exegetical study.

RELATED SUBJECTS

BOOKS

CONYBEARE, F. C., AND STOCK, ST. G. Selections from the Septuagint. (*College Series of Greek Authors*.) New York: Ginn & Co., 1905. Pp. vi + 313. \$1.65.

Brief introductions and copious notes fit these easy historical selections from the Septuagint for

use by college students. The book should be useful in extending the knowledge of the Old Testament in Greek.

BEVERIDGE, JOHN. The Covenanters. (*Bible Class Primers*.) Edinburgh: Clark. Pp. 136. \$0.20 net.

A stirring sketch of the heroic days of the Covenant.



DAVID AND GOLIATH

SHIRLEY
LONDON
1988

THE BIBLICAL WORLD

VOLUME XXVII

JUNE, 1906

NUMBER 6

Editorial

WHAT IS A MINISTER TO DO?

We cannot escape from the biblical and theological criticism that is going on about us. It is not confined to the professional students and interpreters of the Bible; increasingly it is spreading among the people at large. Even books and magazines outside of the theological field are discussing questions of biblical interpretation and theological belief. Many laymen are publicly discussing these difficult and vital problems. The graduates of our better institutions of learning are dealing with the Bible and with Christian thought. It is not that the world is facing for the first time these difficult problems, but that a larger number of people than ever before are concerning themselves directly with them, and that progress is making.

The minister could not, if he would, ignore all this—unless, indeed, he were to betake himself to the remote border of modern life where the currents of thought scarcely penetrate. If he is to be a factor in things as they now are, he must think with and think for the people around him. He stands, at least potentially, in the position of a leader of religious thought, and the people expect him to lead. His opportunity requires that he shall neither lag behind his people nor go so far ahead of them that they shall lose sight of him. His opportunity also requires that he qualify himself to be truly wise, and that he work in such a way as to be truly helpful.

What, then, is a minister to do? How shall he relate himself to the current biblical and theological criticism? Is the following course a wise and practicable one for the *average* minister to pursue?

1. **TO KEEP CALM.** The first duty would seem to be to keep calm in the midst of these controversies. The world has been going on for centuries in spite of such controversies; indeed, history reads as though progress had been made by means of these controversies. The situation is not so critical and serious, religious faith and life are not so endangered, as a superficial observer is apt to think. The foundations are not being overthrown, even if they are being somewhat modified and enlarged. We owe it to ourselves as well as to others to rest in full confidence upon the truth we have, and to direct our chief attention to being and doing what is known to be right. Panic and agitation and calumny are injurious.

2. **TO GIVE ATTENTION.** The minister will at the same time not close his eyes to the currents of thought which are moving through the field of biblical interpretation and theology. These things concern him; they have an important bearing upon his work; they are more or less a part of the life of his people. Therefore they cannot be ignored. They are not mere manifestations of restlessness of mind. They are not merely the products of evil forces at work in the world. They are rather a factor in the progress of humanity. A minister, then, will give his attention to these currents of biblical and theological thought. He will endeavor to understand them, to contribute to them, to aid in the solution of the problems, and to gather for himself and his people such benefits as this movement affords.

3. **TO LEARN MUCH.** It immediately becomes apparent that certain qualifications of knowledge are necessary if the minister would grapple with these great questions. Biblical interpretation requires a thorough acquaintance with the historical facts concerning the Bible and within the Bible, with its literary features, and with its teaching. Such historical, literary, and theological knowledge does not come to anyone by intuition, but must be acquired by years of faithful and well-directed study. No less does the adequate consideration of theological questions require a thorough and good training in philosophy, psychology, and the history of thought. The minister will be able to reach sound opinions only when he has furnished and trained his mind. The way to accomplish this is by learning much.

4. **TO THINK WELL.** But learning will not in itself lead to the

goal. Learning is an assistant to right thinking. That is to say, the thoughts of the past can help us to think, but should not save us the task of thinking. It is our duty to think. And what a privilege it is. What importance it gives us to feel that we too can think and should think for ourselves, as men of previous generations have done. Since the Protestant Reformation we have professed to believe that each man has a right to think for himself. But if he wishes to do this, he should equip himself as well as possible for thinking. If it is a man's duty to think, it is also his duty to think well; that is, to think with such an equipment and in such a way as to reach right conclusions. The minister has not only to think for himself, but he has to think for others, to show others how to think, and to help them to learn what to think.

5. TO BE QUIET. Some persons show a disposition to be noisy in their thinking and preaching. They conduct their investigations and deliberations in public, exhibiting the machinery of their thought. It not infrequently results that crudities are put out in the place of mature judgment, and that incomplete investigations are treated as though complete. To learn quietly, and to think quietly, to teach quietly and to preach quietly, seem desirable. Fussiness and sensationalism do not promote clear vision. The quiet worker accomplishes most with least friction.

6. TO AVOID CONTROVERSY. It is proverbial that the discussion of biblical interpretation and theological truth readily becomes controversial. Most men have an interest in these problems, have some ability and equipment to discuss them, and have the feeling that they are right in their opinions concerning them. A man who would be very modest concerning his knowledge, and the value of his opinion, about philology or philosophy or psychology may assume a different attitude regarding questions of the Bible and theology. Then, too, there is the dialectical process which is the ever-present weakness of a certain type of mind. The minister finds the dialectician ever present. He is always asking perplexing and unanswerable questions, and is always ready to argue about them, or anything else theological, to the end of time. The minister will seldom find it helpful, or a wise use of his working hours, to engage in these intellectual combats or diversions. The practical duties of his min-

istry will engage his time and his energy. If there is a place for theological controversy, it scarcely belongs to the parish.

7. **TO PREACH THE GOSPEL.** Nor is the pulpit the place in which to deal with the unsolved problems of biblical interpretation and theological thought. The pulpit discussion of controverted historical facts and theological formulations would in almost every case disturb a larger number of people than it helped. Few people in the average congregation are prepared—by knowledge, training, and mental ability—to grapple with the problems that are now under consideration. If the average minister, even with his exclusive devotion to theology and the long years of his special training in this field, is scarcely able to solve such problems, what can be expected of the average layman? To plunge him into such discussion is to carry him beyond his depth when he is not able to swim. The minister in his pulpit should deal with that which is certain and practical, leaving that which is disputed and theoretical for some other occasion. It cannot be said that the amount of what is certain is inadequate to the need of men. We do know how men should think, and live; and until men think and live in this way, the whole effort of the pulpit is needed in that direction. In other words, our preaching should be neither controversial nor critical nor speculative, but *constructive*, to the upbuilding, not of a systematic theology, but of goodness and faith.

8. **TO HELP STUDENTS.** But the minister may find in his church some few people who are able and have the desire to study through some of the problems of biblical interpretation and theological thought. If there are such, and especially if they are young people whose ideas are in the making, he will welcome the opportunity to assist them. He can arrange a course of study for them; he can suggest books the reading of which will help them; he can meet with them from week to week in a regular Bible class, or in his study. By some efficient method he can help them to find their way forward in these most interesting and vital questions. Refraining from the direct consideration of these matters in his pulpit work, he will nevertheless seek to train his congregation in such a way as to fit them for thinking clearly along these lines. His preaching will be built upon the best knowledge that he has and the best thinking that he does.

9. TO CONFER WITH OTHER MINISTERS. The minister is entitled to the sympathy, assistance, and co-operation which fraternal relations with other ministers can give. He will not allow himself to work in isolation. He will not try to think through his biblical and theological problems alone. If controversy is not generally helpful, it is equally true that discussion is most helpful. For ministers to think and talk frankly together, to pursue the study of common subjects, to read the same books and discuss them together—these constitute the chief means by which ministers in their parishes can go forward intellectually and spiritually. There are many indications that this means is being used and appreciated. Others should be encouraged to adopt it. Groups of ministers within a single locality, or in near-by localities, working together for more light on the Bible and theology, will succeed.

10. TO PROMOTE LIFE. Is it the primary duty of the *minister* to solve the historical and theological problems that confront us? The most that the professional scholar can do is, after a life completely given to the study of the problems, to make known to the public what conclusions he has reached. He cannot assume to have solved them for all time. Still less can the minister, whose time is chiefly given to practical work, take upon himself this task. Little by little the field of knowledge widens; but we are not in a position to anticipate that all the great historical and theological problems will at once find permanent solution. And since they are in uncertainty, they cannot be considered the fundamental and essential factors in life. Life must be lived while they are in process of solution. The business of the minister is to promote life, to increase goodness, to uphold righteousness, love, and service. He will direct his work to this end. He will give no undue prominence to problematical truth or facts. He will follow the example of Jesus, who did not include in his message to men a discussion of the historical problems of the Old Testament, or of the how and why of religious truth.

FAITH AND SUPERSTITION

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I have been asked by the editors to discuss the difficult problem which confronts many a scholarly man who is endeavoring as a preacher to quicken the faith of his people, and who is aware that many of them continue to believe what he has come to regard as superstitions. How shall he deal with those elements in their minds which he holds as false, as outgrown by those who are aware of the results reached by modern science and historical scholarship?

We shall do best in this matter by defining our terms. And in that case we must begin with the work of preaching itself. There are three main ideals which preachers have cherished, and on one or other of which every man lays special stress. The *first* is perhaps best given in the words of Martineau. "Preaching," he says, "is essentially a lyric expression of the soul." That is to say, the preacher must be a man who lives so in the spiritual world, his own soul so absorbed in the ideals and emotions of the life with God, that he goes to the pulpit to pour out his discoveries, the deepest and best he has seen and felt. In this way he hopes to arouse the sluggish or bewildered consciences and hearts of his people, as well as to inspire and guide the earnest and spiritually minded. Preachers of this type are apt to be those who are of high religious genius, like Martineau himself. But even with them the ideal so described has serious limitations, since it makes the attainment of an individual the standard and inspiration of a whole congregation. Few of us have the audacity to aim at that. The *second* view is that of the evangelist. For him there is, first and above all, an objective gospel which he indeed has experienced, which produces from his soul, too, the "lyric cry," but which is there as a universal fact, a work of God clear and real, to which every soul must come. To translate that "must" into "thou shalt" in such a way as to make his hearers say "I will," is his compelling purpose, his urgent passion. He

will preach always and supremely for conversion. The *third* view is, that preaching is a form of teaching. It is the revealed truth of God, and the way of its revelation which this preacher strives to master and to unfold more or less systematically to his people. In the minds of all earnest and educated ministers these three views coexist. They are not mutually exclusive. They are all essential, but partial, elements, without which no preacher's work is complete. And yet every man will be found to put the emphasis upon one of the three, and to make the others subordinate and contributory to that. And many men find themselves, while life goes on, changing the emphasis according to the field in which they are working, as they move from one pastorate to another, or according to the growth, in successive periods, of their own spiritual life and their pastoral experience.

But evidently the three types of preacher of which we are thinking will feel very differently about the problems raised by the idea of superstition. The preacher of the first kind will be so concerned with his vision and emotions, and with the relation of his faith to general experience, that he will find his text anywhere, and not feel bound to raise the question of its authorship or context. If it but voice a spiritual mood, a flash of insight, an act of faith, an energetic aspiration, or an aspect of the manifold comfort of God, it may come from any book or writer in Scripture. He will, like Martineau, use a text from John's gospel after he has ceased to believe either in its history or in its dogmas. He will, again like Martineau, use Ezekiel or Isaiah after he has ceased to believe in a special inspiration of the prophets.

Nor will the evangelist experience any grave difficulty of this kind. It is his business to take those elements of the gospel of which the people and the winner of souls are all sure, and to unfold them simply, illustrate them fully, and drive them home upon conscience and will, insistently, relentlessly, overcomingly.

It is the teacher of the truth who is in trouble. It is his business as a pastor, and as the leader of the whole religious life of his people, not only to declare what he has discovered the divine life to be to himself, and not only to preach the gospel, with all its glorious message of forgiveness and deliverance and eternal life in Jesus Christ,

but also continuously to teach his people how God has made himself known in prophet and in Redeemer, and how it all stands there, written in Scripture for our guidance and our inspiration in daily conduct. It is he who finds himself under necessity to know, not merely for his own sake and as a matter of curious historical interest, but for his people's sake, what are the stages and ways in which the great work of God for us and our salvation has been done. He it is who, as a student of the Bible, finds that things have not been done as nearly all his people believe they have been done. He it is who finds it hard to see how he can give to their faith what appears to him its strongest grounds and its highest vitality, without shaking some of their traditional opinions, and without danger of shaking the things which ought not to be shaken.

In regard to the nature of faith we need not say much here. It is that spiritual act or movement of the soul in which a man appropriates to himself the mercy and fellowship of God in Christ Jesus. The important point for us here is that faith always implies an intellectual element. The man who prays, believes that God is, and that he is the hearer of prayer. The man who believes in Jesus Christ is not merely moved by a blind impulse or an irresistible moral attraction; he also believes that Jesus lived and died and rose again, that he did at a certain period of history himself live, himself fulfil faith and perfect righteousness. That is to say, our Christian faith not only includes an act of the spirit in which a man commits himself to God, but, in order to that, and bound up with it, faith apprehends certain facts about God as being true, and certain events in history as being real. That is why evangelical Christianity has been the great stimulator of intelligence; that is why the Reformation, which gave faith its true place in the Christian experience, gave also to every child the right to be educated. The Christian faith commits every man to certain views of the universe and certain views of history. But as this is true, it follows that, with the progress of general knowledge about nature and history, changes must come in our way of stating those views. Our childish ideas grow, not without struggle and distress sometimes, into the ideas of mature minds, even about ordinary things. Fairy-land and romance give place to natural laws and hard work. So the ideas of nature and history and re-

lation which we hold in the twentieth century differ widely from those which the sixteenth or the first century cherished, even as these differ from each other. The problem, therefore, for each generation of teachers in the church is to restate the historical and the philosophical facts, so that faith, as the act of trust in God through Jesus Christ, shall not only not be paralyzed, but be filled with light and ardor through its consonance with the facts, as these are now read and known by the minds of our own day. This is in some measure necessary even for the evangelist and the pulpit "lyricist." They, too, need to know, not only the eternal message and the central experiences of the soul, but also the mind of their own day, its peculiar prejudices and tasks, sins and doubts. But it is the quiet, steady, patient, and earnest teacher upon whom this work presses most heavily, as he guides the minds of his people to know how their faith for salvation is related to the history of revelation, and the deepest and best views of nature and of God.

And now we must speak of superstition. The word is used, as a glance at any good dictionary will show, in various connections and meanings. Generally we apply it to religious beliefs which once were living and powerful, but which have been outgrown by the average mind of the community. It is therefore a term of vague and variable application. That which is a superstition in America may be still a rational and dominant faith for people in India or China. And even in America what is believed and feared by an uneducated southern negro may be a laughable absurdity to a citizen of higher culture and different traditions—a superstition. Superstitions of this kind are the relics of earlier faiths. Again, we call a man superstitious who is willing to accept any story of any marvel simply because his mind is easily dominated by his feeling for the mysterious vastness of the universe. The greater the marvel, the more ready he is to believe it when anyone else describes it, asserts it with heat and conviction. To this class belong the acceptors of wonder-workers in our day, and the multitude who swallow, in two ways, the miraculous and universal efficacy of patent medicines. The word is nowadays used by some, less accurately, as applying to the imperfect reasons for and explanations of the Christian faith which have obtained in the past. And some men hasten to apply

the term to all those doctrines and interpretations of Christian experience which they themselves have given up, even although the mass of intelligent believers still holds them true.

It is necessary to lay firm hold of this fact that the Bible is the history of man's deliverance from superstition. Hence we must expect to find, and we do find abundantly, that many things are described as being believed by pious and good, and even inspired, men, at certain stages of revelation, which we must write down as superstitions in relation to our faith and our knowledge of God and the world. Thus it is plain that the children of Israel had at the beginning of their history many of what we call gross superstitions, and that God used these as the basis for their education. At the start they believed, like all Semitic tribes, in gods many and lords many; they had idols; they practiced soothsaying and necromancy. Saul consulted the ghost of Samuel, and it was hard for the prophets to get the people to abandon idolatry. The long, steep, and twisted road of revelation is marked throughout by the passing of one living conviction after another into the tremendous number of dead and abandoned superstitions. But the important, nay the vital, fact is this, that hardly one ancient superstition can be named which did not contain a kernel of truth, which did not express a spiritual impulse of eternal value. The work of God's Spirit in Israel consisted not in merely destroying the false, but in preserving, developing, and setting free the true element in their beliefs and practices. There is nothing more marvelous in all history than the wisdom of revelation—the gradual, patient, tender, and stern manner in which the divine Spirit led that race from monolatry to monotheism; from idolatry to the ideal of worship "in spirit and in truth;" from the wild incantations of the earliest "holy men" through the great prophets, to the doctrine of the Holy Spirit in the New Testament; from the offerings of roasted and boiled flesh of beasts to the cross of Christ, and the sacrificial life of the Christian saints.

Quite evidently there are here at once a great task and a great difficulty before the minister as he stands in his pulpit. In these days when, especially in regard to the Old Testament, many people are troubled regarding the relation of God to the sins and superstitions of Israel, it is necessary that the preacher be clear in his mind

and yet wise and tender and firm, as he believes God to have been in that glorious work of revelation. It is his aim to disabuse the minds of his people of the notion that God *instituted*, or began, *all* the beliefs or laws or customs which are connected with his name in the Old Testament history. He did not give animal sacrifice to a people who had it not. He did not urge people to make war when they did not think of it, and could have lived without it. He did not teach them that the gods of other tribes were real gods. The children of Israel believed and practiced these things when Moses, their first prophet, began, under God's inspiration, the task of revelation. That task consisted in gradually modifying their beliefs and their practices, by allowing the false to drop off as the true became known. There is no sudden sweeping away of ancient customs and primitive ideas, no sudden outburst of a new universe. There was always some true meaning, some contact with reality, in them all, and the new was the nourishment of that old truth until the grain of mustard seed had become a great tree for the shelter and salvation of all nations. Now God's method can become, and is slowly becoming, familiar to our more intelligent people. The preacher must not and cannot force the pace. He must imitate God, and treat and train his own people as he believes that God treated and trained Israel. This he will do if he simply and directly deals with the element of revelation in the Old Testament, as well as in the New; if he strives to see it like a broadening stream of light across the wide welter of stormy waters, and to show his people what it was and what it did for the people at each stage of their long voyage of discovery from Egypt and Sinai to Calvary and Pentecost.

Of course, today this whole matter has become difficult and burdensome through the use of the critical—or, better, the historical—method of investigation into the structure of the Bible. It is believed very commonly, among even our most intelligent and earnest laymen, that higher criticism has chilled at once the warmth of the pulpit and the faith of the pew. If this is a necessary result of the historical method, then it looks as if either that method has been completely misapplied by our scholars, or the faith which it has destroyed was false. I believe that neither of these conclusions

is true, and in this belief all the scholars of the historical school who are also preachers of the gospel of redemption are at one. The violence of the disturbance, if inevitable, is also temporary. And it is the most solemn and most urgent duty of all those who have been trained in that method, and who have found it to establish their faith in the gospel, their faith in the divine person and redeeming work of Jesus Christ, to make the disturbance as brief as possible. They must so teach that their people shall receive the full blessing of the clearer and truer history of the Scriptures, and of the clear and true illumination of the gospel which that history yields. It is of the utmost importance to remember where the difference between the modern evangelical scholar and the mass of his people exactly lies. It does not consist in this, that they believe in the gospel and he does not. If evangelical, in the true sense of the term, he believes in the central Christian doctrines as deeply as they, and he believes as truly as they that the Bible records the story of redemption and revelation. The difference lies partly in regard to the method of that revelation, especially in its earlier and more obscure stages, and partly as to the history of the books which record all its stages. It is on these topics that many of them still hold what he has come to describe, perhaps inaccurately and somewhat harshly, as superstitions.

On this there are two or three things to be said which are plain enough, but which too many ignore, to their own and their people's loss and distress. In the first place, there is a wide range within which what are called critical conclusions are as yet insecure. What seems clear and final today to some men is not so clear or so conclusive to other, equally competent and more cautious, scholars. To dogmatize from the pulpit is both foolish and criminal. In regard to that other wide range where the scholar's conclusions are not likely to change back to the older standpoint, the task of the teacher is more simple. It consists in constructive work on the new basis. This should be done without polemic against the old views; without a blow of trumpets, as if an actually new revelation had come; without conceit in tone; without loud, "yellow" references to the new Bible, and the new scholarship, and the new theology, and such nonsense. The big men do not talk like that. One

burns to think of what some lesser folk have done—such as the man who lectured to his people for some weeks on the “new” views of the prophets and their work; and this prophet always called God “Yahweh!” That the people rebelled ought to have revealed to him their common-sense and their superior spiritual insight. He probably called it persecution and superstition. But those must have been dreadful and arid Sunday mornings for parched and bereaved hearts and souls of men. The man who, in accepting the conclusions of the historical method, passed through a period of disturbed faith ere he found the spiritual world made real again, without any loss of its divine glory and authority, is the man who will be most wise and careful in his use of Scripture, after the new method. He will seek to save his people from any disturbances of faith, and will so deal with the story of revelation, as he retells it from the old Scriptures in the new way, that they will delight in its beauty, its reality, its power. And they will never guess the price which their pastor paid in his own soul for their liberty and their joy.

In the next place, every pastor who is truly in earnest about his true work will recognize the need for keeping the pulpit to its central task of proclaiming an evangel. In that case he will seek other opportunities for teaching his people. He will form a Bible class for his young men and young women. He will not care so much for their number, but rather for their quality, as intelligent and earnest students of the Bible and believers in Christ. They will carry the truth far and wide when they become teachers and when they find homes of their own. He ought also to form, perhaps for short periods, a class for adults, to which he will invite the ripe and saintly souls of his church. To them he will without ostentation, without contemptuous references to older views, and without irritating references of approval to the new Bible and the higher critics, expound the Bible history. Even there he will avoid merely literary analysis. He will give religious results. I know of a pastor who carried such a class through a series of addresses on the books of the New Testament. A conservative minister who heard them told me that the speaker had used the critical method all through and never once mentioned it, and that the people felt deeply interested.

But there are two remarks which I wish to make before closing this paper, even at the risk of repeating one or two ideas already briefly named.

1. I find that very few men who are given to denying what they conceive to be old-fashioned doctrines, and to denouncing what they believe to be superstitions, have any idea of the logic of a denial. They do not realize that a public denial of that kind almost always covers in other minds a far wider territory than they intended. That is the real reason why men of this type arouse such bitter resentment in the minds of the people. If a man from the pulpit calls the ordinary doctrine of the cross "the doctrine of the shambles," as one man did; or if he denounces the idea of a sacrificial atonement; or if another man gets up and sneers at old ideas of an inspired book, and denounces what some superior persons have called "bibliolatry," the audiences can never tell from such utterances the range which they are intended to cover. As a fact, they are apt to put more into a denial than, in most cases, the preacher desired. I recently heard a man, who is emancipated presumably from all superstitions except those of theism, utter a number of denials across the whole field of evangelical faith. It was a strange feast of husks for a congregation of hearts that hungered surely for faith and comfort, sweetness and hope. But I am quite certain that the effect was that the people applied, and will increasingly apply, his denials to a far wider field than even he had contemplated.

And in that case there was fierce invective and burning denunciation as well as straight denial. Now, to denounce a superstition, which is often but the husk of a living faith, was not the way of Jesus. It is a cruel, and in the end an ineffective, way of dealing with sincere and honest souls. When the woman came in the crowd to touch the hem of Christ's garment, she was acting on an old and well-known superstition. She hoped for a magical kind of healing. When the spirit of Jesus responded with quick sympathy to the mute appeal, and when he turned with the question, "Who touched me?" there was no indignation in his tone. When the woman looked up in his face, there was no eloquent denunciation of her miserable ignorance of the new theology. At the heart of her superstitious act he, the all-wise and all-loving, saw her faith; and he blessed it.

2. If the logic of denial and the spiritual sin of denunciation have to be studied, it must be in connection with the central aim of every true preacher's heart. It is his work to nourish faith, not in the mere form of creedal affirmations, still less of creedal denials, but in the form of living and practical trust in the grace of God, in the redemption of Christ. To read the Old Testament is to nourish that; to be clothed with the wondrous woven robes of the New Testament truth is to be strong in that personal trust. The world of human need is vast, is vast. The passions and the sorrows, the burdens and the sins, of even a small congregation are beyond all counting, and they are all infinite to the hearts that suffer them. We need not trouble much about the superstitions, if we are dealing with those needs in the name of Christ. The superstitions will die more quickly the less we deny or denounce them, the more we use our knowledge to increase the faith of our people, and our liberty to lead them directly to God.

THE SUNDAY-SCHOOL CURRICULUM

III. MANUAL METHODS OF SUNDAY-SCHOOL INSTRUCTION

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Self-expression is the controlling principle of modern education. This is presumptive evidence in favor of manual methods of instruction, as children as well as adults naturally express their thoughts in various ways by representations wrought by their hands.

Again, Sunday-school instruction suffers to some extent (it matters not how much) by comparison with the teaching afforded by the day school. A comparison of day-school and Sunday-school practice reveals two conspicuous facts: first, a likeness in principle or educational aim, and, second, a difference in educational methods. Both kinds of schools aim primarily at the development of character and are fundamentally ethical. Moreover, these different schools have the formal studies of history and literature in common. But the methods of teaching history and literature in Sunday school and day school are divergent. The day-school method is based on manual work in just those schools which most surpass Sunday schools in efficiency; and manual methods are comparatively unused in Sunday schools.

The question emerges naturally, what manual methods can be used to advantage by Sunday schools in the teaching of religious history and literature, and how such methods may be employed correctly.

A. RELIGIOUS LITERATURE

The study of biblical literature must be guided by the different varieties of literary form; e. g., story, history, prophecy, psalmody, and moral reflection or wisdom writing.

For convenience we may pass over historical composition as a literary form and content ourselves with treating only the study of biblical history as such, and that under a separate division of

this discussion, remarking only meanwhile that a critical study of the work of the biblical historians is an excellent course for a class of college age or older. Story, however, is to be differentiated from history. History appeals to our sense of record, while story addresses itself to the imagination. History justifies itself by being true to facts, and story by being true to life without regard to historicity. Story belongs, therefore, to literature, and is to be classed with psalmody and prophecy rather than with history, at least for the purposes of this discussion of methods of teaching.

Manual methods of literary study may include picture work for pupils of story age, or until about the tenth year of age; the collection of masterpieces for memorizing and devotional reading for pupils from about the tenth to the eighteenth year; and note-taking and thesis-writing for those of eighteen years and upward.

1. *Picture work.*—The most and best of story work is story-telling. Even so, however, a child can express himself with his hands in valuable ways in story-study.

Every rule has its exception, but probably no rule is more useful to guard against the abuse of pictures than that which dictates that pictures should be reserved until after the telling of a story. The underlying principle to be observed is the exercise of the child's imagination.

The formal steps of picture work may be enumerated as follows:

- (a) The telling of a story by the teacher.
- (b) From several different pictures of character scenes or landscapes the members of a class may select the picture or pictures which they can identify with conceptions already projected by their imaginations during the telling of the story by the teacher.
- (c) The picture selected may be pasted in blank-books. This can be done at home.
- (d) When the picture-books are completed, the children can turn the pages and narrate the stories, as the pictures prompt them, by way of review. Such a picture-book becomes an album of stories for the child. So much for children who do not yet know how to read.

Children of seven or eight can proceed farther in the case of every picture: (e) by affixing a title, (f) and following it with an appropriate text, either to describe the picture or to draw an ethical inference. (g) A written description of four or five sentences of the

contents of the picture may follow; (*h*) and finally an original drawing of an object or two suggested by the picture or its story. All of this picture work is in successful practice in some Sunday schools.

2. *Scrapbook work*.—The hands of a child may be employed with profit in copying in a blank-book the passages which it is designed that he should memorize, and other masterpieces which may be collected for devotional reading. This work is selective and begets a proprietary sentiment in favor of the passages employed. It cultivates a spiritual dependence upon religious literature and induces a wider reading.

3. *Notebook and thesis work*.—We study literature best with a pencil; and expository work for older students may be assisted by note-taking, which may or may not eventuate in simple theses upon passages or topics to be read in class. The term "search work" has been proposed for the exercise. Both scrapbook and notebook work may be done at home.

B. RELIGIOUS HISTORY

Geography furnishes the background necessary to follow historical narration. History in turn interprets geography. Both studies should be pursued together in a historical course. The space-sense for geography and the time-sense for history develop together, and are ready for expression by about the tenth year of age.

1. *Map work*.—Altogether the best way to learn a map is to make it. Map-gazing will accomplish neither as thorough nor as quick results.

A relief map is the most intelligible to the uninitiated, and the easiest for them to make. Damp sand is the best material to begin with. A sand map may be made by a class in concert at a sand-table under the direction of the teacher. This may be followed by the making of the same map of rag pulp by each pupil. The pulp should be molded on a sheet of paper upon which the principal water lines have been traced for guidance. A good size is 8 x 10 inches. Rag pulp may be obtained for the purpose from a writing-paper mill. When dry, the pulp map may be glued to a cardboard of the same size. The pulp should represent the land surfaces only,

and the seas will be represented by bare spaces which will expose surfaces of the cardboard. These seas may be colored blue, and rivers may be marked by blue-pencil lines. The elevations should be made on a scale of about 3 to 1; i. e., the elevations of land exaggerated threefold, so as to be adequately differentiated.

Somewhat smaller embossed maps of Palestine may be obtained, and of the exodus lands from Egypt to Canaan. The pulp map for the course in question—e. g., the exodus countries—may be followed by the coloring of an embossed map of the same areas, according to a color scheme; e. g., blue for seas, yellow for lowlands (1-500 feet high), buff for foothills (500 to 1,500 feet high), brown for table-lands and mountains (1,500 to 3,000 feet high), red for mountain tops (over 3,000 feet), and black for areas below the level of the sea.

By this time any two pupils of only nine years of age should be able to make a sand map of the lands studied of 3×3 feet on the sand tray in five minutes. The narration of the history may proceed Sunday by Sunday over sand maps made by the pupils, with occasional oral reproduction by the pupils, until the life of Moses be completed.

The narrative needs to be suspended at times, however, for the making of two or three maps; a political map is necessary, which will include Egypt and Canaan and the desert lying between them. These areas will be represented by patches of different colors, in order to indicate when the Israelites had passed beyond Egypt and when they would reach Canaan. The three names of these lands and the names of the seas may be written on this map. A road map may follow immediately to show the choice of routes open to the Israelites, upon which red lines may mark the roads, and black ink or pencil the water lines and the few necessary names already referred to. A historical map will be necessary by the close of the narration, consisting of water lines, and the names and locations of seven or eight of the principal halting places. Under these places may be written the respective events of the history, each being numbered in chronological order. A red line may be drawn also to trace the route of the Israelites from Egypt to the Jordan.

2. *Narrative books.*—On the completion of the maps and oral

narration of a course, pupils will be prepared to write out the history in books of narrative. These may have a title-page with the pupil's name as author, and a table of contents, of chapters, maps, and illustrations. The several chapters will follow, and may be of one or two pages in length. Each chapter may begin with sub-topics for a heading to guide the composition of the pupil. The teacher should supply the wording for the title-page, contents, and sub-headings of chapters; but every word of a narrative book should be written by the pupil's own hand, as both more valuable and more gratifying to him. Pupils will read their chapters before the class as fast as written, and ethical discussions will follow. The colored embossed maps of land elevations already made will serve for frontispieces for the narrative books, and the political, road, and historical maps may be inserted at appropriate chapters. Penny prints may be selected to illustrate other chapters. Narrative books make written examinations superfluous.

Children under eleven years of age are hardly old enough to compose the chapters suggested, as their interest is easily exhausted by the mechanics of expression. For them the table of contents will suffice for a written outline of a course. Even for older children one written chapter will often be found to answer better than more extended composition, especially if each pupil be allowed to write out the chapter which he prefers.

The balance of biblical history will call for similar maps, with the exception probably of road maps. A relief map of Palestine, and several political and historical maps, will be necessary, and three or four volumes altogether of narrative books.

The result of manual methods in Sunday-school instruction is that the children begin to reproach their day-school teachers for their often inferior methods of teaching.

THE PROPHETIC TEACHING CONCERNING SIN

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In the Old Testament, taken as a whole, there are two general tendencies or types of thought concerning sin. One of these is the legal or ceremonial conception; sin is the infraction of statutes, or the neglect or contempt of the prescribed ritual. The other idea is ethical; sin is an affront to God's holy will and a violation of human rights. Of course, these two modes of viewing the subject are only relatively, not absolutely, different. Where the statutes in question enjoin ethical duties or enforce the inherent rights of humanity, there the violation of them coincides with the ethical idea of sin. This would be the case, for example, in the breaking of such commandments as, "Thou shalt not kill," "Thou shalt not bear false witness."

These two conceptions of sin correspond, in general, to the two great facts of Israel's history—legalism and prophetism. The tendencies of thought characteristic of these two forms of religion run through the course of the nation's development. They interpenetrate, even while they rival each other. The statutory and the historical books of the Old Testament exhibit a combination of the two tendencies—the ceremonial or priestly, and the prophetic or ethical. In the preaching of the prophets, while moral obligations and moral righteousness are almost exclusively emphasized, the recognition of ceremonial is not wholly wanting. In general, however, the nomistic conception of righteousness and of sin prevails in the legal and historical books; the more purely ethical conception, in the prophets.

The generic idea of sin in the Old Testament is that of an offense against a superior power. This higher power may be a man, especially the king, as in 1 Kings 1:21 and 2 Kings 18:14. But commonly "sin" represents a distinctively religious conception; it is against God, his will, command, or requirements. As examples of the pro-

phetic note in Israel's lawbooks, we may cite the Ten Commandments, only one of which—that enjoining the observance of the Sabbath—has to do with the established cultus; and this requirement is grounded on considerations of humanity (*Exod.* 23:12). In the prophetic narrative of the first sacrifice, in *Gen.*, chap. 4, stress is laid upon the spirit in which the offering is made as the matter of chief importance (*Gen.* 4:7), and Abraham is accepted, not because of his gift, but because of his trust in God (*Gen.* 15:6). In a later source we read a concise summary of the great contention of the prophets, in Samuel's word to Saul: "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (*1 Sam.* 15:22).

Among the various early codifications of Israel's law, the book of Deuteronomy especially is pervaded by the prophetic spirit. Love is the dominant note. It is in Deuteronomy that we read that "great and first commandment" which our Lord placed in the forefront of his own teaching (*Matt.* 22:37-39; cf. *Deut.* 6:5); while in the midst of the ritual provisions of Leviticus is found a "second like unto it" (*Lev.* 19:18). The holiness demanded in Deuteronomy is certainly no mere formal compliance with ceremonial requirements, but a practice animated by love, generosity, and pity toward the unfortunate and suffering, and by kindness even toward animals. Hence, of course, the corresponding conception of sin was intensely ethical. Cruelty, oppression, pitilessness—these are examples of pre-eminent sins. The keynote of the book is heard in such sayings as: "God doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt" (10:18, 19); "Thou shalt not take the widow's raiment to pledge" (24:17); "No man shall take the mill or the upper millstone as surety," because it is "the man's life" (25:6); "When thou reapest and hast forgotten a sheaf, go not to fetch it; it shall be for the stranger, and for the fatherless and the widow" (24: 19). "Nowhere," says Wellhausen, "is the basal idea of prophecy more clearly expressed than in the motives of Deuteronomy—that Jehovah will have nothing for himself, but regards and

requires as piety that men do right to each other; that his will does not lie in an unknown height and distance, but in the moral sphere which is known and understood by all”¹ (cf. 30:11ff.; Rom. 10:6 ff.). This holy will of God requires, first of all, the exercise of plain, practical virtues, and the neglect or defiance of this requirement is the very essence of sin.

In general, however, the conception of sin in the Pentateuch wears a more legal cast. The law is conceived as the direct expression of the divine will; its neglect or infraction is therefore at once a sin and a crime. There is no distinction, in this mode of view, between transgression of the organic law of Israel and disobedience to the will of God. Hence in legalism sin is conceived to consist primarily in the infraction of statutes, especially the ceremonial regulations.

In the early prophetic period, when the representatives of Jehovah’s worship were contending with rival cults, it was natural that idolatry should be pictured as the worst and most characteristic sin in Israel. This idea is the prevailing one in the book of Judges, and in 1 and 2 Kings.

Let us now review the teachings of the prophets with a view to illustrating the conceptions of sin which are presupposed in them. It is obvious that in the few pages at our command for this purpose we can take into view but a single phase of prophetic teaching, and even this only illustratively. We begin with the prophets of the eighth century—Amos, Hosea, Isaiah of Jerusalem, and Micah.

Amos continued the work of Elijah, with this difference, that whereas Elijah labored for the reformation of Israel, Amos threatened its destruction. He was a prophet of judgment, a herald of the doom which impended over a proud, luxurious, and corrupt people. God is measuring the nation with a plumb-line (Amos 7: 7, 8); a strict test and a stern retribution—these are the keynotes of this prophet’s message. The work to which he felt himself called was negative and radical, rather than constructive. It was to denounce the sins of Israel and to depict their consequences. Amos was a forerunner of John the Baptist, heralding the work of the winnowing fan and the destroying ax of judgment. The basis of his message was the conviction that Jehovah’s will is absolute and supreme,

¹ *Skizzen und Vorarbeiten*, Vol. I, p. 70.

and must crush all who oppose themselves to it. Not a future retribution, not a far-off judgment, but an immediate and overwhelming destruction impends over the sinful nation.

The righteousness which Amos advocates is chiefly what we should call equity or fairness, and the sins which he denounces are mainly sins of man against man, such as cruelty, fraud, and oppression. Amos is a champion of humanity, a defender of the rights of the poor, of the widow and the orphan; hence the sins against which he inveighs are largely sins of inhumanity. He denounces the oppressors who "store up violence and robbery in their palaces" (3:10); the traders who "make the ephah small, and the shekel great, and deal falsely with balances," who "buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat" (8:5, 6). His indignation burns against the proud and cruel rich men, who, living in ease and luxury, "trample upon the poor, take exactions from him of wheat" (5:11), and take away even his clothing for debt (2:8), thus "turning judgment to wormwood, and casting down righteousness to the earth" (5:7). He arraigns the corrupt and venal judges who "afflict the just, take a bribe, and turn aside the needy in the gate from their right" (5:12).

In vain does a people guilty of such offenses hope to win Jehovah's favor by sacrifices: "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts" (5:21, 22). God requires not sacrifice; he takes no delight in burnt-offerings. His one requirement is righteousness: "Let judgment roll down as waters, and righteousness as a mighty stream" (5:24). The one hope of the nation lies in forsaking the evil, choosing the good, and establishing and maintaining justice and equity (5:15).

There are references to idolatry and false worship (4:4, 5; 5:26), but they are comparatively incidental. Even the recognition of false gods and the shameful abuses practiced in Jehovah's sanctuaries recede into the background in comparison with the sins of inhumanity which have turned the ceremonial of Israel into a hollow mockery. We may say, then, that for Amos sin is, primarily, inhumanity or injustice. It is violation of the rights of man, and

so an offense against him who bestows and defends those rights, and who ever holds in his hand the scales of an absolute, unvarying justice.

Hosea carried forward the prophetic work of his older contemporary, Amos, but in a somewhat different spirit. We have seen that to the mind of Amos God was an inexorable Judge whose swift and sure retribution should be visited upon Israel's sins. He stands measuring the nation with the plumb-line of an absolute moral law. The relation between Israel and Jehovah is chiefly conceived as a relation of moral responsibility, involving prompt and, as it were, self-acting retribution upon all sin. Hence the message of Amos ends with the prediction of judgment.

Hosea conceives the relation of Israel to Jehovah as the religious, covenant relation. Israel is God's son whom he has chosen, delivered from bondage, and led throughout all his history (11:1). Hence his whole dealing with the nation is that of a father. The relation of Jehovah to the nation is conceived as much more personal and intimate by Hosea than by Amos. The experience of Hosea in recovering his faithless spouse was to him the human analogue of Jehovah's patient and persistent love. Jehovah is described as the faithful husband of Israel, who labors and suffers to win and keep the people's love and devotion, as the prophet had labored and suffered in the effort to win back his dissolute wife. Hence the keynote of Hosea's preaching is the divine love. Not that he judges the sins of the people less severely than Amos; he has quite as strong a sense of the burning anger of God against evil as his contemporary. But the fact that all his preaching starts from the conception of a peculiar relation of love and fellowship between Israel and Jehovah enables him to see a goal and purpose in the divine punishments which were not apparent to Amos. He sees that the love which punishes the unfaithfulness of Israel must at length awaken love, gratitude, and loyalty in return. The recovery of the people to faithfulness and devotion—that is, according to Hosea, the goal of all God's action in his dealings with the nation. This purpose of grace he persistently pursues; reward and penalty alike have this end in view; Jehovah punishes in order to save.

What, now, is the idea of sin which corresponds to these con-

ceptions of God and of his relations to men? Sin is, primarily, ingratitude, an unfilial attitude and course of action, indifference or contempt of a father's loving care; or, in another figure, the falsehood of a wife to a faithful husband. The sins against which Hosea inveighed were largely the same as those described by Amos, but they are contemplated in a somewhat different light. In Amos, as we saw, sins were offenses against what we should call the moral law—infractions of the just and equitable requirements of the supreme Lawgiver; hence they are contemplated from the point of view of injustice. In Hosea, however, sins in Israel are breaches of the covenant relation, and their essence is ingratitude. In Amos sins are mainly instances of inhumanity in violation of Jehovah's just and equitable requirements; in Hosea they are illustrations of a failure to appreciate God's love and to respond to it—examples of unfaithfulness and base ingratitude.

The points which have been mentioned are illustrated by such characteristic reference to Israel's sins as the following: "Jehovah loveth the children of Israel, though they turn unto other gods" (3:1). "But they like men have transgressed the covenant; there have they dealt treacherously against me" (6:7). "I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them. I drew them with the cords of a man, with bands of love. . . . How shall I give thee up, Ephraim? Mine heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger; I will not return to destroy Ephraim; for I am God, and not man; the Holy One in the midst of thee" (11:3, 4, 8, 9). "I will heal their back-sliding, I will love them freely; for mine anger is turned away from him" (14:4). It will be found, I think, that all the various forms of sin are regarded by Hosea as illustrating a loveless and ungrateful spirit. Trust in heathen world-powers, confidence in their own political security, dependence upon the cultus—all spring from ignorance of Jehovah, from moral blindness to his will and his love. "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy [*hésed*, 'goodness,' 'piety,' or 'devotion'], nor knowledge of God in the land" (4:1). The true good, then, consists in the knowledge of Jehovah, a loyal fellowship, a moral kinship; and what he requires,

above all things, is dutiful love, kindness, *pietas* (*hésed*; 6:6). Hence sin is, primarily, ignorance of Jehovah, lack of insight into his nature and requirements, want of appreciation and passion for truth and righteousness, moral blindness and stupidity, a withering blight upon all high aspiration and affection, an obduracy which seals up even the springs of penitence (5:4).

Isaiah, the son of Amoz, taught in Judah the same great moral truths which Amos and Hosea had preached in the Northern Kingdom—the righteousness and retributive justice of God, the worthlessness of sacrifice where penitence and obedience are wanting, and the necessity of a morality in man corresponding to the character and requirements of Jehovah. The keynote of Isaiah's teaching is the holiness of God—his exaltation in majesty and purity above the world of limitation, weakness, and sin. In his inaugural vision the prophet saw Jehovah "sitting upon a throne high and lifted up," and heard the seraphim cry: "Holy, holy, holy is Jehovah of hosts; the whole earth is full of his glory" (6:1, 3). No prophet has emphasized the sovereignty and transcendence of God more strongly than Isaiah. In glory, in power, and in purity he is infinitely exalted. "Jehovah of hosts is exalted in judgment, and God the Holy One is sanctified in righteousness" (5:16). Yet his sovereignty is not arbitrary, and his exaltation does not exclude his presence with his people.

In accordance with this emphasis upon the majesty and moral severity of Jehovah, sin appears in Isaiah chiefly in the character of pride. This note is heard in passages like the following: "The lofty looks of man shall be brought low, and the haughtiness of men shall be bowed down, and Jehovah alone shall be exalted in that day. For there shall be a day of Jehovah of hosts upon all that is proud and haughty, and upon all that is lifted up, and it shall be brought low" (2:11, 12). When he received his prophetic call, it was the awful majesty of God, and the contrast with it of his own and his people's weakness and sin, that overwhelmed Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of hosts" (6:5). God is the potter who fashions the clay as he will (29:16); in his hand are all men and

nations; their part is to be submissive and humble: "I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks" (10:12).

But while sin is thus presented in this somewhat different aspect from that which it wears in Amos and Hosea, the same concrete faults are described by Isaiah as by his predecessors. Idolatry (2:20), false confidence in the efficacy of sacrifice, and injustice as between man and man, were forms of sin as rife in Judah as they had been in Israel. "Bring no more vain oblations," cries Isaiah; "incense is an abomination" (1:13). "Woe unto them that turn aside the needy from judgment, and take away the right of the poor of my people, that widows may be their spoil, and that they may make the fatherless their prey" (10:2). "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (1:16, 17). Words like these show that Isaiah had as keen a sense of the inhumanity of sin as had Amos. That he also saw sin as base ingratitude, a cruel return for all Jehovah's love (as Hosea had done) is evident from many of his appeals. God's requirements are not the mere dictates of an arbitrary sovereign, but the reasonable demands of a Father and Friend. "Come now and let us reason together," saith Jehovah, in an effort to persuade his people to become "willing and obedient" (1:18, 19). God is "wonderful in counsel and excellent in wisdom" (28:29), as well as awe-inspiring; therefore let them also that "err in spirit come to understanding, and them that murmur learn doctrine" (29:23, 24). It is evident, therefore, that the holiness of God in Isaiah is not a mere punitive energy, adapted solely to inspire awe and terror, but includes also an inherent reasonableness and a winsome goodness by which he appeals to men. While, therefore, sin is pride, a false self-exaltation, it is also unreason, an unfilial affront to a Father's love: "I have nourished and brought up children, and they have rebelled against me" (1:2). The sinfulness of the nation is seen in the contempt of God's care and goodness, in the fact that they do "not consider" his mercies, but rather "despise the Holy One of Israel" (1:3, 4; 5:24). While it is true that, according to Isaiah, Jehovah vindicates his holiness in the punishment

of sin (6:9-12; 5:16), it is equally true that he expresses and magnifies it in seeking to win men to faith and obedience, that is, to a life of moral purity like his own. God's holiness is something more than a mere retributive impulse. "His purity and his righteousness, his faithfulness and his truth, his mercy and his loving-kindness, nay even his jealousy and his wrath, his zeal and his indignation—these are the different rays which combine to make up the perfect light of holiness."²

In the earlier prophecies of Micah the spirit of Amos lives again. He proclaims the stern judgment of Jehovah upon Samaria and Judah for their sins, such as the idolatry and corruption of the people, and the cruelty and rapacity of the rich and ruling classes. The evils which he depicts are chiefly social (cf. Amos). Divination, witchcraft, and soothsaying are condemned, and the destruction of graven images and all other material objects of worship threatened (1:7; 3:7; 5:12-14); but references to idolatry and sorcery are comparatively incidental. The two forms of sin which most excite the indignation of Micah are (1) the presumption of a people's trust in Jehovah while they defy him by wilful and persistent sinning, and (2) the oppression of the poor peasantry by the rich nobles. The people like to listen to those false prophets who assure them of ease and luxury (2:11). Such religious leaders inspire a false confidence in God. The priests "teach for hire" and the prophets "divine for money;" they induce men to "lean upon the Lord and to say: Is not the Lord in the midst of us? no evil shall come upon us" (3:11, 12). To all this presumption Micah's answer is: "Zion shall for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest" (3:12).

But it is the rapacity of the ruling classes which most deeply stirs the prophet's indignation. "They covet fields and seize them, and houses and take them away; and they oppress a man and his house, even a man and his heritage" (2:2). They have lost all sense of justice; "they hate the good, and love the evil." They flay the poor and chop them to pieces, as if preparing them to be devoured (3:2). The temple and the state are maintained with the rewards of iniquity. "They build up Zion with blood, and Jerusalem with

² A. F. Kirkpatrick, *The Doctrine of the Prophets*, p. 177.

iniquity" (3:10). "Scant measure," "wicked balances," "deceitful weights"—such are the means by which the prosperous have enriched themselves at the expense of the poor (6:10-12). For all this the prophet threatens them with the fires of swift and certain judgment. They shall be driven into exile and their land left desolate: "Up and begone! for this is not your rest; because of uncleanness shall ye be destroyed, even with grievous destruction" (2:10).

The later prophecies are conceived more in the spirit of Hosea, and "speak comfortably to Jerusalem" of restoration and healing. Thus the stern denunciations of the people's sins are offset with pleasant promises and happy prospects. God shall yet send forth his law from Zion and his word from Jerusalem in a blessed coming time of peace and piety. It is this Judean Amos, this indignant representative of the oppressed poor, this scathing critic of his people's sins, who can also picture such ideals of obedience, faith, and forgiveness (believing, too, in their realization) as are expressed in the words: "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (6:8). "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again and have compassion upon us; he will tread our iniquities under foot; and thou wilt cast all their sins into the depths of the sea" (7:18, 19).

Such are the principal notes in the teaching of the earlier prophets concerning sin.

It will suffice our present purpose to review briefly, in addition, the teaching of the three great prophets of the period of the Chaldean domination and the exile—Jeremiah, Ezekiel, and Deutero-Isaiah.

In order to illustrate Jeremiah's conception of sin, it is necessary to refer to his ideas of God and righteousness. Jehovah is Israel's hope and Savior, who abides in the midst of his people (7:8, 9); he is the Fountain of living and healing waters (17:13, 14), the Father (3:19), and "the Lord who exercises loving-kindness, judgment, and righteousness in the earth" (9:24). But this gracious God is searching and exacting in his moral requirements. He "searches

the heart and tries the reins, to give every man according to his ways, according to the fruit of his doings" (17:10). He "tries the righteous;" he "sees the reins and the heart" (20:12). None can hide himself in secret places where God shall not see him (23:24). Now the true righteousness is an attitude on man's part corresponding to this character and disposition of God. Religion is a knowledge of God, a fellowship with him in the exercise of that loving-kindness and righteousness in which he delights (9:24); it is joy in God and all that is godlike: "Thy words were unto me a joy and the rejoicing of my heart" (15:16); it is a steadfast hope and loyal trust in God (17:7), and an actual, practical obedience to his will. His word is: "Amend your ways and your doings" (7:3). It is the heart which must be circumcised (4:4); "wash thy heart from wickedness" (4:14). It is vain to trust in sacred rites or traditions. It is useless to cry "The temple, the temple," unless men do justice and cease from oppression and robbery (7:4ff.); it is vain to appeal to the law while prophet and priest are given over to covetousness and deceit (8:8-10). An inward reformation, a moral righteousness alone, avails with God.

The principal corresponding ideas concerning sin which Jeremiah develops are as follows:

1. Sin is an unnatural, unfilial attitude to God. It is called a backsliding, a wandering (14:7, 10), a forsaking of God (17:13). The birds know the time for their migrations, but sinful men no longer obey the divine instinct within them (8:7). Perhaps the phrase which best defines the nature of sin is "the stubbornness of an evil heart" (7:24); sin is an inner perversion, an abnormal attitude toward the gracious and holy God. The prophet recognizes the law and power of habit—the deep depravity which results from the repetition of sinful acts and choices. Sinners "slide back by perpetual backsliding. They hold fast deceit; they refuse to return. I hearkened and heard, but they spake not aright; no man repented him of his wickedness saying, What have I done? Everyone turneth to his course, as a horse that rusheth headlong in the battle" (8:5, 6). He likens sinful habit to physical characteristics which cannot be changed: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed

to do evil" (13:23). "The heart is deceitful above all things, and it is desperately sick; who can know it?" (17:9). The devotees of sin feel the hopelessness of their case and say: "We will walk after our own devices, and we will do everyone after the stubbornness of his evil heart" (18:12). In this connection, however, two points are to be noted. First, that this obduracy and hopelessness are not conceived to be absolute, since, as we have seen, the prophet summons the sinful people to amend their ways and wash their hearts, and assumes in so doing, that they have not utterly lost the capacity for right choice and action, though, of course, this power must be quickened by the divine aid, since, "it is not in man that walketh to direct his steps" (11:23). The second point to be observed is that the prophet never refers this depravity or sinful character to the *nature* of man as such. Men are not represented as inheriting it, but as acquiring it by their own action and habit. The sinfulness of men is always represented as the consequence of their own personal sinning. Their own wickedness reproves them (2:19). Israel was planted a "noble vine," and by her own sins has become a "degenerate plant" (2:21). There is no reference to Adam, the fall, imputation, or native depravity.

2. Sin is universal. In vain would Jerusalem be searched for anyone who does justice and seeks truth (5:1). "Everyone turneth to his course, as a horse that rusheth headlong in the battle" (8:6); "everyone from the least even unto the greatest is given unto covetousness" (8:10). While, therefore, Jeremiah makes no sweeping statements about mankind in general, much less teaches any doctrine concerning human "nature," it is evident that he regarded the men of the world which he knew as sinners, one and all.

3. Finally, this sin is at once national or corporate and individual. The prophet contemplates the people as a unit and appeals to the nation as a whole: "Jerusalem, wash thy heart from wickedness" (4:14); "for my people is foolish" (4:22). At the same time, we hear the note of personal guilt and responsibility. The fact that for our prophet "man is the heart of man" (Davidson) gives a personal and inward character alike to righteousness and to sin. Notably in chap. 31 does Jeremiah's individualism appear. Men shall no more say: "The fathers have eaten sour grapes, and the children's teeth are set on edge. But everyone shall die for his own iniquity;

every man that eateth the sour grapes, his teeth shall be set on edge" (31:29, 30). The individual may not explain his sin by reference to his membership in a sinful nation, or palliate it by appeal to the sins of his ancestors. Each man is responsible for his own acts and character. In like manner, salvation from sin must be a personal and moral affair. While it is with "the house of Israel" and with "the house of Judah"—that is, with the nation—that Jehovah will make the new covenant, he will realize this covenant relation by putting his law in the inward parts of individual men and by writing it on their hearts, by causing every man to know the Lord, and by forgiving and no more remembering their sin (31:31-34).

It is natural that Ezekiel, being a priest, should describe sin in terms of the ritual. It is depicted as uncleanness, defilement, profanation (e. g., 36:17ff.). Hence salvation is described as a cleansing: "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from your idols will I cleanse you" (36:25). But this uncleanness is not a mere ceremonial defilement. It is, no less, a moral corruption which requires for its removal the gift of a new heart and the bestowment of a new spirit (5:26).

The most notable contribution of Ezekiel to the doctrine of sin is found in his insistence upon the direct, personal responsibility of every man before God. There was a proverb in Israel: "The fathers have eaten sour grapes, and the children's teeth are set on edge;" that is, the children are held responsible and are punished for the sins of their ancestors. Such a conception was not unnatural in view of that sense of solidarity—the idea of national sinfulness and national salvation—which prevailed in Israel, and it may have been an inference from the words of the second commandment ("visiting the iniquities of the fathers upon the children, upon the third and upon the fourth generation," Exod. 20:5). Jeremiah predicts, as we have seen, that in the days of the new covenant men shall no more believe this proverb, but shall charge every man with full and sole responsibility for his own sin: "Every man shall die for his own iniquity; every man that eateth sour grapes, his teeth shall be set on edge" (Jer. 31:29).

Ezekiel quotes and explicitly rejects the saying in question: "As I live, saith the Lord, ye shall not have occasion any more to use this proverb in Israel" (18:2, 3). He then unfolds the contrary doctrine.

All souls, that of father and son alike, belong to God, and “the soul that sinneth, *it shall die*” (5:4); the innocent shall not die for another’s sin; the guilty alone shall die on account of his own. He elaborates this thought at length. If, he continues, a man has lived a just and upright life, he shall live in consequence of it (vss. 5–9). If now he have a son who is wicked, the penalty of this son’s wickedness shall fall upon himself alone (vss. 10–13). If, again, this wicked man beget a son who leads a virtuous life, “he shall not die for the iniquity of his father, he shall surely live” (vss. 14–17). The prophet scouts the saying which the people keep repeating: “Wherefore doth not the son bear the iniquity of the father?” (vs. 19). He does not argue against the maxim; he simply asserts the contrary, apparently assuming that the notion that guilt could be transferred from ancestor to descendant required no refutation: “The soul that sinneth,” he repeats, “it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him” (vs. 20). Thus does Ezekiel absolutely repudiate the current popular doctrine of hereditary sin.

In the most emphatic manner does this prophet also proclaim a full and free forgiveness for sin upon repentance and amendment of life. Jehovah has no pleasure in the death of the wicked, but rather that he turn from his wickedness and live (18:23, 32). His sinful past shall not be counted against him: “When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive (vs. 27). The law of retribution, “The soul that sinneth, *it shall die*,” is not unconditional. If the sin is repented of and forsaken, the threatened penalty shall not ensue: “When I say unto the wicked ‘Thou shalt surely die,’ if he turn from his sin, and do that which is lawful and right, he shall surely live, he shall not die. None of his sins that he hath committed shall be remembered against him; he shall surely live” (33:14–16). Ezekiel was, above all others, the prophet of personal responsibility and of pardon on condition of penitence. His whole vindication of God is based upon the idea that every man’s sin is his own, and that he alone will be held responsible for it. Neither the goodness nor the wickedness of any man

can be imparted or imputed to any other. If none could be saved by the righteousness of a Noah, a Daniel, or a Job (14:14), it is quite certain that, according to the principles of this prophet, no man could be condemned for the sin of any ancestor, immediate or remote.

We note, in conclusion, the conception of the Exilic Isaiah. By no prophet is the idea of sin more closely correlated with the idea of God. Jehovah's action and character, as conceived by Deutero-Isaiah, are best represented by four terms—his glory, his name, his holiness, and his righteousness. Jehovah does all things for his own glory. The creation and salvation of Israel, and the execution of punishment for sin, illustrate and reflect his glory—the radiant splendor of his character and purposes (40:5; 43:7; 59:19; 66:18, 19). An analogous representation is that Jehovah acts with regard for his name or his honor. He forgives the sins of his people for his own sake (43:25), or his name's sake: “I will defer mine anger for my name's sake, and for my praise will I refrain from thee, that I cut thee not off. For mine own sake, for mine own sake, will I do it; for how should my name be profaned? and my glory will I not give to another” (48:9, 11). But what is the content of Jehovah's “glory”? What is he moved to do by consideration for his “name”? These are terms for the nature or character of Jehovah, but the question remains: What, in concrete fact, does that character include?

We find the answer to this question partly in the connections in which the terms mentioned occur, and partly in the use of two other terms, the holiness and the righteousness of Jehovah. “The Holy One of Israel” is Second Isaiah's favorite designation of God. And what is it that God as the Holy One of Israel does? It is to redeem his people. Over and over again the term in question is used as substantially synonymous with Redeemer (41:14; 43:14; 47:4; 48:17; 49:7; 54:5). Israel's Holy One is Israel's Savior. The “glory” of God is his saving purpose of grace. The prophet's idea of Jehovah's glory is well represented by that passage in the prophetic document in which we read: “And Moses said: ‘Show me, I pray thee, thy glory.’ And Jehovah said: ‘I will make all my goodness pass before thee, and I will be *gracious* to whom I will be gracious,’ ” etc. (Exod. 33:18, 19). The “name” of God is a desig-

nation of those qualities which led him to enter into a covenant of love with Israel, and which guarantee his faithfulness to his promises.

More definite still, if possible, is the answer supplied to our question by this prophet's conception of Jehovah's righteousness. Note his characteristic phraseology: "Let the skies pour down righteousness: that they may bring forth salvation" (45:8); "bring near my righteousness, my salvation shall not tarry" (46:13); "My righteousness shall be forever, and my salvation unto all generations" (51:8); "I that speak in righteousness, mighty to save" (63:1). Jehovah is a righteous God, and (therefore) a Savior (45:21). For this prophetic righteousness is almost a synonym for salvation. The gracious providence of God, and especially his purpose to deliver, bless, and prosper Israel, are deduced from the righteousness of God. So far is righteousness from standing in any contrast with mercy that it is inseparable from it and almost synonymous with it. The righteousness of God is chiefly manifested in showing mercy. "Salvation is the correlative and companion of righteousness."³

Now, it is in the light of these ideas that our author's prevailing conception of sin appears. Sin is blindness, deafness, indifference, obstinacy. It is a failure to appreciate and respond to the saving righteousness of Jehovah. This is his complaint against sinful Israel: "Thou art obstinate, and thy neck is an iron sinew; thou hearest not, thou knewest not, thine ear was not opened" (48:4, 8). Idolatry is viewed as an illustration of ingratitude and unnatural repudiation of a Father's love and honor, and Jehovah's appeal to the people to repent and return to him in loyalty and love is constantly reinforced by references to his past goodness and to a present, waiting forgiveness. In spite of all this, the people persist in their sins. Apart from idolatry, Deutero-Isaiah does not describe specific forms of sin with so much definiteness as most of his predecessors. But, perhaps, the principle of sin is made, on this account, all the more evident. Sin is hardness of heart, irresponsiveness to God's goodness, disregard of his providence, indifference to his salvation.

From this summary of the teaching of the prophets it will be evident that these great preachers of righteousness dealt practically with sin as it appears in human experience. They say nothing

³ Kirkpatrick, *The Doctrine of the Prophets*, p. 382.

of its origin and advance no theory of its propagation. They make no reference to Adam, and betray no trace of the idea that the sinfulness of mankind was to be explained by a primeval fall. In short, they do not concern themselves with the so-called "problems" of sin, but regard and treat it as a character which men have acquired by their own choices and actions, and for the possession of which they are personally responsible.

Can we now gather up into some general statement the gist of the prophetic teaching concerning sin? Is there some one word which would include its various meanings and manifestations? Are the inhumanity described by Amos and Micah, the ingratitude depicted by Hosea and Second Isaiah, and the pride, stubbornness, and defilement denounced respectively by Isaiah of Jerusalem, Jeremiah, and Ezekiel—are all these forms of sin illustrations of one single principle? May we not say that they are all examples of selfishness, that is, of a false self-assertion—a self-will, self-righteousness, and self-glorification as over against the good and holy and acceptable will of God. All alike are breaches of the beneficent moral order; all are infractions of the golden rule which enjoins upon man a course of action, and a corresponding disposition, which might well be universal. Sin is the false and futile effort to realize one's true good in independence of God and of his changeless, reasonable, and beneficent will.

THE LANGUAGE OF THE FACE

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An old riddle asks: "What is the greatest wonder God wrought in a small thing?" "The human face," was the answer, "in that God made so many and no two are alike." The face is a wonder also because of what it is able both to hide and reveal at the same time. Howells makes Silas Lapham say: "The astonishing thing to me is not what a face tells, but what it don't tell. When you think what a man is, and what most of 'em have been through before they get to be thirty, it seems as if their experience would burn right through, but it don't." While the face hides the facts of a man's experience, it does reveal the true spirit of a man's whole life. It is the exhibition room of his thoughts.

Simeon Solomon in his picture, "David and Saul,"¹ has attempted to make portraits of the two men without having any suggestion from a model. He is justified because of the accepted general law that the face is an index of the soul. His picture is, therefore, the truest of all portraits. He paints the mind as well as the body. He makes the eye no mere organ of vision, but the window of the soul. He reveals the man behind the face.

The picture represents the episode in which David is sent for as the one man who can charm away Saul's demon of madness. Henceforth the two men are bound up in the bundle of life together. The Bible and picture alike represent them, side by side: Saul moody, melancholy, his great spear always by his side; David fresh from the fields, with his harp and shepherd's crook, the one bright spirit in a gloomy court. The artist has given the two men tell-tale faces: on Saul's is the blackness of despair; on David's, the light of love.

The picture gives the explanation of David's unusually gracious conduct toward Saul. The same explanation is given in Browning's poem "Saul." Both poem and picture represent the same moment in David's life, and hence explain each other, and both interpret the Bible. The poem's explanation is given in a dramatic

¹See frontispiece.

climax: David comes to charm away with music the evil spirit which, the Bible says, choked the king. He untwists the lilies from his harp that were twined around the strings to keep them cool. He sings many songs to show the king what sane, joyous living ought to be in God's fair world. He plays the pastoral tunes familiar to the sheep and the animals, which St. Francis called his brothers and sisters. He plays the tune of the reapers, to remind the lonely king of the good friendship of the toilers. He sings the funeral march, the marriage chant, and wild joys of living. He sings the memories of childhood, the gray hairs of father, and the thin hands of mother. At this the sullen king becomes aroused, his mad glare is gone. He puts out his hand and tenderly touches the brow of the beautiful young harpist. In that moment David is seized with a passion of love for the saddened soul of the unhappy king, and he thus expresses the discovery he then made:

Could I wrestle to save him from sorrow, grow poor to enrich,
To fill up his life, starve my own out, I would—knowing which,
I know that my service is perfect. . . . O Saul, it shall be
A Face like my face that receives thee; a Man like to me
Thou shalt love and be loved by, forever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!

In that hour David saw the wonder of life, the vicarious love of one man for another. And through his human love he saw what God's love is like. He says his face was to Saul as the face of God—a remark that Jacob once made of Esau's face. Both poem and picture accurately represent the feeling which the Bible says David had for Saul, during his whole life—a feeling best embodied in David's lament after the battle of Gilboa.

The picture's comment on David and Saul is that all external beauty of facial expression is born of internal spiritual beauty.

It was David's heart that made his face like the face which the artist has given him. When Longfellow died, Emerson had lost his memory for facts, but not for principles, and, as he stood by the dead body of his friend, he said: "I do not know who it is, but he must have had a beautiful soul." Rightly had he read the language of his friend's face; and rightly has the artist read the hearts of David and Saul, and written his reading concretely in their faces.

RELIGIOUS EDUCATION IN STATE UNIVERSITIES

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One of the remarkable educational facts of the last fifteen years is the marvelous growth of the state universities. Of the twenty largest institutions in the country today, twelve are state universities; of the first five, three are supported by the state. Statistics show that more than 65,000 young men and young women are enrolled in state institutions, exclusive of normal schools. While the ten largest institutions not farther west than New York and Philadelphia have a combined enrolment of 21,000, the ten leading state universities of the Mississippi Valley number 24,000 students. In 1896-97 the enrolment of these ten institutions aggregated 13,736. Thus in the past eight years they have increased over 10,000 in attendance, a gain of 75 per cent.

The religious statistics of our state universities, as furnished by representatives of those schools, are significant. In 1904-05 we find the following proportion between the total attendance in seven of the state institutions and the aggregate student membership of the five leading denominations in these same institutions:

	Total Enrolment	Aggregate Membership of the Five Leading Denominations
University of California	3,294	653
University of Illinois *	2,735	1,643
Indiana University	1,418	423
University of Michigan	3,957	3,535
Ohio State University	1,870	959
Purdue University	1,260	438
University of Texas	1,348	569

*This does not include the Chicago departments.

In the same year the enrolment of the Young Men's Christian Association in these ten universities was 3,000. Of this number 2,526 were enrolled in Bible classes. The mission classes enrolled 444. The total annual budget for these ten societies was \$18,522. These figures are especially noteworthy when we take into consideration

the fact that all this service is purely voluntary—is carried on by the students themselves in addition to regular university work that makes large demands on time and energy.

The mission field bears further evidence of the religious life of our state institutions. Miss Rilla E. Jackman, of Geneseo, N. Y., has made a canvass of many of the leading institutions with reference to their religious work. From scores of responses she has discovered that, of the institutions replying, the University of Michigan stands third, with fourteen representatives sent out within the last two years, and the University of Illinois fourth, with twelve; Yale University first, with eighteen; Rochester Seminary second, with sixteen.

The question for us to consider is: What shall we do for these 65,000 young men and young women in the state colleges and universities for whom the different denominations are making little or no effort? We may first consider what is now being done, and whether present established agencies are sufficient.

I. Churches in university towns endeavor to interest students in the various religious and social features; pastors, furnished with lists of names of communicants, are enabled to make the acquaintance of many; and in many places assistant student-pastors are maintained. In Iowa a student-pastor is maintained at the state university by the Congregational State Missionary Society. Students are received under a form of membership that does not necessitate severing relations with the home church.¹

In several institutions, as the University of Texas, resident pastors serve as chaplains, from week to week. In others, as the University of Missouri, non-resident clergymen carry on these

¹ We quote the form of admission: "Section V—Student Members.—Members of other evangelical churches, residing in Iowa City as students in educational institutions, may be enrolled as student members of this church during their residence in the city, when recommended by letters from the churches of which they are members. Such members when received shall be enrolled on a separate roll, with the understanding that they do not lose their membership in the churches recommending them; during their residence in this city they shall have all the duties and privileges of regular members of this church."

duties. Excellent as these plans are, they must depend on the personnel of the several churches, or on the talent and energy of the individual pastors; they lack, too, a distinctively educational element.

II. In a few institutions we have student guilds and associations, which endeavor to bring students together for social and literary purposes, to build up a fraternal feeling, and thus to maintain the church spirit. Under the supervision of the Michigan Baptist State Convention, there is maintained in the University of Michigan a Baptist Students' Guild. A commodious home provides twenty rooms, most of them partly furnished. To this enterprise the State Board of Missions contributes \$500 a year. The guild is in charge of a director, whose work it is to keep in close touch with the students by visitation and friendly help, to promote their mutual acquaintance with the Baptist professors and with the people of the local church, and to offer such biblical and religious instruction as will aid the student in that growth and adjustment of faith which should take place during the university course. He also has the oversight of the guild-hall, recommending such men to live in the hall as will promote its highest interests, and superintending the religious, social, educational, and recreative uses of the buildings and grounds. Similar enterprises are maintained by the Episcopal, Christian, and other denominations. In the Ohio State University the Episcopal church is represented by a chapter of the Brotherhood of St. Andrew. In the University of California the Catholic students have organized a "Newman Club," and those of the Episcopal faith are represented by a "St. John's Club." At the University of Illinois the Episcopal church maintains a guild-house for boys and a home for girls, placing the latter under the supervision of a woman competent to be at once a wise friend and a sympathetic companion, and thus securing an abiding factor in the way of a permanent resident. The Roman Catholic students have organized a "Spalding Club," the object of which organization is partly social and partly religious, bringing the students into closer touch with the local church, and providing pastoral care by the resident priest.

The usefulness of such clubs, generally speaking, depends on the labors of a few exceptional students; and as the student body is more or less transient, the work is apt to be more or less spasmodic and precarious.

III. Much is being accomplished by private and institutional foundations. Individuals possessed of means, and churches inter-

ested in the religious life of young people, have established chairs or departments in connection with, and subject to, the regulations of several universities. A few examples may be taken: For some twelve years the members of the Christian church have maintained an instructor at the University of Michigan. At the present time there is also established in the university a chair of Semitic languages and Hellenistic Greek. In a body of four hundred or more university instructors, one man offers courses in Semitic languages and Hellenistic Greek, covering the Old and New Testaments; and such subjects as church history, Christian literature and art, Christian institutions, etc., are omitted, save as they creep in under the guise of appendages to secular branches. The University of Wisconsin is indebted to one man for a work conceived on a broader basis. This man, a university professor, has devoted himself to the establishing of a biblical department. He has interested friends in religious education, secured fellowships, raised money, paid deficits from his own purse; has begun the work anew each year, and maintained the department in the face of almost overwhelming difficulties. At the University of Kansas the Westminster House, established by Presbyterians of the state, affords the advantages of a pastorate to their young people in attendance upon the university, and provides a course of instruction in biblical and kindred branches for all students who may wish to pursue such courses of study.

At the University of Missouri the Christian church has established a Bible college. Lowry Hall and its equipment represent an investment of \$85,000, and the effectiveness of this sum is increased by the proximity of the school to a large university. Two regular instructors are employed, and a third gives a course of lectures. There was the past year a total enrolment of 270, and the Sunday-morning class numbered 150 to 250, chiefly students. A similar enterprise has been carried on in the University of Oregon. At the state schools of Illinois this church has established the Bondurant lectureship, which provides an annual course of lectures on some biblical or cognate theme.

At the University of California the character of the movement has been different. Several of the denominations have entered upon the plan of locating their seminaries in the vicinity of the state uni-

versity. Already the Congregational and Christian bodies have located; the Presbyterians are looking forward to a removal when their present site may be disposed of; and others, as the Baptists, Unitarians, and one branch of the Methodist Episcopal church, are prosecuting a canvass for similar enterprises.

IV. The Young Men's Christian Association has been, and still is, a large factor in the world's evangelization. This organization has been misunderstood by some, and even opposed. As in other institutions, we must judge individuals rather than by wholesale. Among the workers are many men of education and of executive ability—men qualified to teach and to lead. Others there are who cannot discern the signs of the times, whose range of vision seems to be limited. It is a great problem in any such organization to put the right man in the right place. In a few instances we hear words of complaint and criticism. In most cases, however, we hear only commendation. The large membership in educational institutions throughout the country is ample evidence of the extent of the association's influence for weal or for woe. In the problem at hand the weakness of the association consists in the fact that it is not a strictly educational factor. Its educational work is purely elementary. Its aim is to quicken the spiritual life and to train up clean, honest manhood. A further difficulty is the fact that the association does not necessarily bind its members to the churches. Too often men are content to stop here and to leave the church to others—a fact which none regret more than the leaders of the association, who from the beginning have decried this attitude. The object of the association is to supplement rather than to supplant the work of the churches, and it has never sought for proselytes from the regular denominational bodies. To many also it seems a weakness that by the charter under which the association works the membership is limited. The organization was intended by its founders as a union on a religious basis for those who stood committed to aggressive, evangelical methods, and opposed to certain theological tendencies rife at the time. Conditions have changed, but the association, under the constraint of its conservative policy, has remained the same. Jew, Catholic, and Unitarian are barred, except through associate membership.

But the church, some branch of it—Jewish or gentile, Protestant or Catholic—ought to be enthroned in the heart of every man and of every woman. The church has its failings and its humbugs, but it is avowedly the champion of righteousness, and every right-minded man ought to put himself in line. It adds to a man's worth in the community, and to his own spiritual growth, to be planted in some definite religious body.

The state institution is the church's opportunity. Without hindrance or embarrassment, it is the privilege and the duty of the several denominations to keep before such of the academic body as elect, the historical and spiritual significance, the rights and interests, of the denominations. This the Christian Association cannot do. The church services alone cannot accomplish it. There must be an educational element commensurate with the needs and demands of student life, so that when religious instruction is compared with that in secular lines, there may be no invidious contrasts. The student enters the university with a child's ideal of science, art, and religion. He leaves the university with a man's conceptions of science and art. He should also carry with him a mature conception of religion.

A plan that has been tried and approved in other countries, but has not yet been fully tested in the United States, is the associated college. Perhaps the most noteworthy example of such affiliation is that existing between the University of Toronto and the denominational institutions of that city. Six colleges, representing as many denominations, have entered into an agreement with the university of the province to divide the task of education. Thus the University of Toronto, with its large laboratories and superior scientific equipment, is allowed to devote itself to instruction in such branches as the natural sciences, mathematics, political science, psychology, logic, philosophy, and to regular graduate schools, as law, medicine, dentistry, pharmacy, education, engineering, and agriculture. There was, previous to the federation in 1887, a secular college which came into the union as a complement in the scheme of higher education provided by the state, giving courses in Greek, Latin, French, German, English, oriental languages, ancient history, and ethics, the state not offering instruction in such branches in the university proper.

These institutions are styled "federated colleges."² St. Michael's College, however, is affiliated rather than federated with the university. Federation is by act of Parliament, and a federated college is a part of the university itself. Affiliation is by act of the university senate, the affiliated institution not having the same organic relation to the university nor enjoying the same rights. Federated with the university, though retaining their strictly denominational character, are also Knox College, Presbyterian; Victoria College, Methodist-Episcopal; and Wycliffe and Trinity Colleges, representing different branches of the Anglican church.

Of these denominational schools, Victoria University and Trinity College maintain an arts college and a theological seminary, the latter field of study not being taken up in any way by the university. Affiliated with Victoria University are four other Methodist institutions throughout the province of Ontario which serve as junior colleges to Victoria University, and incidentally to the University of Toronto. Students, are, of course, free on graduation to select the school or department of the university that they prefer. Knox and Wycliffe Colleges maintain seminaries only.³ St. Michael's College, in keeping with the denominational idea of parochial schools, maintains, in addition to the College, high-school and grammar-school grades, and a commercial school. The presidents of Victoria University, Knox, Wycliffe, St. Michael's, and Trinity Colleges are *ex officio* members of the university council and senate. In addition, Knox, Wycliffe, and St. Michael's Colleges each appoint two other representatives on the senate. Victoria University and Trinity College each appoint one member, and the graduates of each elect five more representatives. As there is a division of the curricula, so there is a just division of the fees.

All regular students matriculated in the university who are enrolled in University College or Victoria College or Trinity College, and who enter their names with the registrar of the university, are entitled to free instruction in arts in the university. But this provision does not include exemption from laboratory fees, nor does it apply to postgraduate instruction. When a federated college, by

² See *Calendar of the University of Toronto*.

³ It should be noted that in Canada the term "college" is a more general term than in the United States, where it is not used of institutions that are theological seminaries only.

arrangement with the University council, teaches any part of the arts course, the trustees may make a reduction in the fees of students taught in such college.

All submit to the entrance conditions of the university, which are those framed by the educational authorities of the province of Ontario. Each college establishes its social and religious requirements without conflicting with others. University honors are open to all, and the question of rights apparently troubles no one. Thus the university is allowed to do such work as is of a purely scientific nature, and such as involves expensive laboratories and equipment. The burden of such instruction falls equally on each citizen of the province. The denominational colleges, thus relieved from the necessity of duplicating costly equipment, are free to devote their instruction to literary courses. To the state fall the schools of medicine, pharmacy, dentistry, and agriculture. The theological instruction is assigned to the several denominations—apparently the only practical way in which satisfaction can be obtained and endless controversy avoided. Musical conservatories are maintained by several of the associated colleges in addition to that of the university itself.

The plan of affiliation is not entirely new even in our own country. Within the Methodist denomination the plan has been adopted on a small scale. There are two Methodist colleges in Berea, Ohio; one belonging to the English branch, the other to the German. While maintaining separate corporations, each institution having its own president and regulations, there is a division of the curriculum, each recognizing credits given by the other. Thus there are maintained two institutions for the price of one. In like manner, the Iowa Wesleyan University is associated with a German Methodist institution in the same city. Elsewhere we find similar arrangements existing, as, for example, in the city of Cleveland, where Western Reserve University and Case School of Applied Science are in a measure affiliated institutions, and by agreement avoid duplication in their equipment and service. In the city of Lincoln and its suburbs are three denominational colleges. There is no formal affiliation between these schools and the University of Nebraska, but they, with five other colleges of the state, unite with the state university in a joint summer term. In the state of

North Dakota, President Robertson, of the Red River Valley (Methodist) University, and President Merrifield, of the state university, have outlined a plan and entered into an agreement whereby a denominational college has been transplanted to the site of the state university, that each might supplement the other, and as a result a potent influence has been saved to the church.⁴

As a basis of co-operation between the state university and the Methodist church of the state, the following suggestions seem practicable:

1. That the Methodist church change the name of its institution from the Red River Valley University to Wesley College.
2. That a building or buildings be erected in near proximity to the state university but on a separate campus, to include a guild-hall, such recitation rooms as may be required for the work proposed, possibly dormitories for young women and young men, and a president's house.
3. That the courses of study may be:
 - a) Bible and church history, English Bible, New Testament Greek, Hebrew, theism, and such other subjects as the college may elect in pursuance of its purpose.
 - b) A brief course that may be designated as a Bible normal course, intended especially to fit students to become efficient Sunday-school teachers and lay workers, and upon the completing of which, certificates of recognition may be granted.
 - c) Instruction in elocution and music may be given if desired, and appropriate certificates granted.
 - d) Guild-hall lectures.
4. That the state university grant, for work done in subjects included under a) above, such credit toward the B.A. degree as it gives to technical work done in its own professional schools and to work done in other colleges of reputable standing. Likewise, Wesley College shall give credit for work done in the state university in similar manner as preparation for any degree or certificate it may offer.
5. Each institution shall have full control of the discipline of students upon its own grounds.

It shall be deemed proper for students to take degrees from both institutions, if they so desire.

The question is being agitated in the state of Illinois, and the readiness on the part of the several denominations to consider the matter, and the prompt response which a few of the churches have given, show that the plan appeals to the people as being practical and useful.

Let us now sum up, in general, this plan, as it has been considered at several educational centers:

1. An institution offering also residence facilities to students of the supporting denomination, and to others so far as capacity will allow. This may be a theological seminary, but preferably would be a college, in the sense in which that term is used in the

⁴ As this is the pioneer attempt in the United States, the terms of agreement are quoted here from the official "Memorandum." The general plan has been unanimously approved by the faculty and board of regents of the state university.

United States, offering an arts course, or so much thereof as would adequately supplement the courses offered by the state university.

2. An institution standing for a definite religious purpose, offering instruction of a high grade in such subjects as the Old and New Testaments, their languages and literatures; church history and special history of the denomination concerned, and such other subjects as current opinion now prevents the state university from offering.

3. By agreement with the authorities of the university, mutual relation could be established, each recognizing the work of the other, and crediting in its curriculum such courses as are by their character qualified to pass the academic requirements. By arrangement, if thought wise, the student might receive a degree from each institution, thus bearing with him the approval of a church school, and from the university the evidence of adequate preparation for his chosen career.

4. Such a college would afford an opportunity for its students, and for any others who desired, to see and to hear leading men of the denomination, and to learn of its purpose and spirit.

What are the advantages of this plan?

1. There will be awakened among the students of the university a living interest in church affairs, and students will be impressed with the same respect for religious education that they now have for instruction along technical lines.

2. It will afford religious instruction of a high order. This is not a field occupied by any other agency, not even by the Christian Association. The Bible, if worthy of study, is deserving of scholarly treatment, and when thus dealt with is able to compel attention on its merits.

3. A church college will, by keeping the denomination in living touch with its young people, and by its judicious fellowship with them, insure their co-operation and support in years to come.

4. This plan will avoid the problem of church and state. There would be no proselytizing. Each sect would provide acceptable instruction for its adherents. There would be an even chance and a fair show for all. The foundations would be on private grounds, and the university would remain free from any entangling matters that might bring down the charge of discrimination and partiality.

5. Such a college would be non-competitive. Its objects would

not be to compete with any other institutions in the state. For that matter, inasmuch as the requirements of the college would necessarily be those of the university itself, competition with the smaller institutions would be impossible. There is but little danger, for example, of competition between Northwestern University and smaller Methodist institutions of the state, or between the University of Chicago and smaller Baptist institutions.

The object of this affiliated school would be, not to bid for more students, but to care for those already in residence. Is it not worth while, and a sufficient task for the Methodists of Illinois, to care for their five hundred young people in the state university, or that the Presbyterians care for their five hundred? Is it not worth while that the Methodists of Michigan care for their one thousand, and the Presbyterians and Congregationalists for their eight hundred each, and the other sects likewise?

6. The low scale of fees in the state university would render the financial arrangement with such an institution simple, and would put expenses within reach of all.

7. The plan is practical and economical, and especially is this true in new territory where church foundations have not yet been built up. Transportation and communication have become so simple that these can hardly be raised as objections. Is it wise to duplicate work adequately provided for, or is it better by honorable co-operation to husband resources, and thus to promote the interests of all? Shall we found a new university, locking up from three to five millions of capital, or shall we invest \$100,000 in an associated college? In older states the problem of the church is this: If we do anything, what shall we do for our young people who are already in the state institution?

8. The associated college will solve the problem of religious education in the state (and perhaps in other non-sectarian) institutions—a puzzle that has thus far baffled the wisest minds.

The increasing emergency declares the necessity. Its spirit and purpose prove its harmony with means already existing. Time and experience have tested its practicability, and its services in the future cannot but render to the church at large a hundred fold what it will cost in time, labor, and patience to bring it into being and to maintain it.

NOTES FROM JERUSALEM

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i. *"To raise up the name of the dead": a modern levirate.*—In the autumn of 1902 a Yemenite Jew, with whom I was in friendly relations in Jerusalem, and who was kind in showing me various matters of interest and enabling me to attend family festivals and ceremonies among the Jews, confided to me, as a secret, that there was shortly to be a "repudiation" in a certain community, and that I was to prepare to be called upon suddenly to attend it, as such a thing had not happened for nine years, and it would be a pity to miss it. The special interest of the case lay in the fact that it was not the man who repudiated the duty of marrying his deceased brother's childless wife, but the woman who declined to accept him. This, my friend declared, was an unheard-of scandal, and he assured me that for three years her relatives had sought to bring her to a better state of mind. To escape their persuasions she had even left her home, but had lately been found at Jaffa, and matters had now come to a crisis. Within a few days the pair would certainly be married, or she would be set free to take another husband, which, my informant was of opinion, was what she desired, and wherein the trouble lay.

About seven o'clock one morning I was told to prepare to start at short notice, and in an hour we were on our way, I being accompanied by a lady who had expressed interest, though I fancied that my friend Baruch was not particularly pleased at the addition. On entering the colony, a group of men came forward, and hastily, and not too civilly, forbade our entrance, Baruch not being permitted even to explain. We were not even allowed to walk through the colony, but could only remark that the greater part of the population seemed to be gathered in groups about the streets, and we ignominiously returned home.

A few days later Baruch sent me word once more: "Come, and come alone." My companion, he believed, had been suspected of association with the missionaries—a sure condition of exclusion from the inner life of the people, Jewish or Moslem. However, it appeared we had not missed much. The pair had been publicly interrogated upon their intentions and, the Old Testament having made no provision for "women's rights," the lady's refusal to marry had to be translated into terms of the man's rejection of her! On this occasion the same thing happened again, as we learned after hanging about the doors of the synagogue for an hour with a crowd of Jewish women, when the rabbis, and certain relatives, came out storming and quarreling loudly.

The third time, surely, something would come of it! The lady had been twice warned of the consequences of her refractory conduct—always *in camera*, as such a spectacle was not good for the female population.

About ten days passed, and one morning Baruch arrived as I was breakfasting, in such haste that I sent him for a carriage, with the result that on the way we overtook the pair of delinquents, and I invited them to "take a lift," sending the would-be bridegroom outside, and seating the refractory bride beside me. Unfortunately she could speak neither French nor Arabic, nor even the German Yiddish from which one who speaks German may gather something, but only the Spanish and Hebrew jargon of which I knew nothing. Nevertheless my sympathies were all with the lady—a clean, fresh, healthy-looking young woman of perhaps five and twenty, while the man was much older, an unsavory-looking Ashkenazi with long side curls, greasy fur cap, and one of the brilliant purple plush coats reaching to the ground, which always suggest horrors untold.

My driver was a Jew, and entered into the spirit of the occasion, clattering up to the synagogue and effectively dispersing the crowd. This time I felt sure of admission, and tried to look as if I belonged to the bride, whom Baruch and I handed out, as if we were in the daily habit of attending repudiations. At the inner door were half a dozen men, friends of the bridegroom. They looked sullen and angry, and two of them seemed specially enraged by my presence and refused to allow me to enter, vigorously denouncing Baruch,

to the effect, as I afterwards learned, that "no doubt it was the English missionaries who put such ideas into the heads of the women."

I told Baruch to enter, and stay near the door inside. My opponents gradually followed, till one only was left; I, meanwhile, sitting on the doorstep, and gazing at the scenery. One man is not a very formidable enemy, and in another minute I was inside, and maneuvered by Baruch into an excellent position for seeing what went on.

The pair—the man surrounded by friends, the woman looking somewhat forlorn and solitary—were addressed at great length by a couple of rabbis, with interjectory remarks by others behind; after which we waited in some excitement for the result, which soon declared itself. The man, still with his hat on, but taking off his praying-shawl, sat down on the ground and began deliberately to unlace his right boot. He then stood up and faced the woman, who was ordered to turn toward him. I remarked that she drew the shawl which covered her head so as to conceal her face all but the eyes, which flashed out, with a haughty independence which I could not but admire, knowing the outrageously false position in which she was placed. I only regretted my inability to follow what was said. The rabbi addressed the man, who then turned to one of his friends, who crossed over to the woman and talked with her. Her only response appeared to be a frequent and emphatic shake of the head.

The rejected bridegroom, who had meanwhile been sulkily swinging his boot in his right hand, now burst into speech, and repeated emphatically three times what Baruch translated into, "Je ne veux pas te prendre"—"I will not take thee;" after which he threw the boot somewhat violently, but not, I think, with the intention of striking her, and it fell with a loud thud behind her. He was more successful in his aim, I regret to say, in the next ceremony, which consisted in spitting at her, also three times; but she took the offense very composedly; and I noticed, as she left the synagogue, that the women broke out into the *zaghareet*, the peculiar cry used only at weddings, or on occasions of rejoicing; but whether it were genuine, or only ironical, I could not say. However, it was promptly suppressed by the men.

I told Baruch to let me know when the wedding came off, for I

felt convinced that there was a case of true love about to run smooth after all. But I heard no more of it.

2. *The redemption of the first-born.*—On a later occasion we were indebted to Baruch for an opportunity to see the redemption of the first-born son. Nothing could have been simpler or more business-like. The friends of the family collected in such numbers that there was barely standing-room, and when—as usual in the East, at least an hour later than the time named—the ceremony was at last performed, it became necessary to adjourn to the court-yard of the house. The child, until the last moment, was carried by his grandmother, herself still quite a young woman; for the mother, a mere girl, was still feeble, the boy being of course but eight days old. Some prayers were said, and the usual thanksgivings offered. At one, “for all sweet savors,” we smelled at a sprig of rosemary with which everyone present had been provided beforehand. Finally the child was taken from the mother by the rabbi, and then the father came forward to ransom him with a handful of medjides (silver coins worth about 80 cents), and received him back amid the kindly laughter of the men and much sympathetic crowding around of the women, to whom he was handed over; for the remainder of the ceremony was of a highly practical nature. The rabbi counted the coins, and, in view of the obvious poverty of the father, returned him about half. Refreshments followed, of which the main feature was a goblet of wine, first tasted by the mother, and then handed about among the women, obviously for good luck in the especial direction which constitutes good-luck in oriental eyes. A newly married man, standing near me, watched anxiously as the glass, almost emptied, reached the hands of a neighbor, and seized it from her, almost before she had tasted it, to present it to his wife. An old woman possessed herself of the dregs, amid much laughter from the bystanders.

3. *Invitation to a circumcision.*—I several times received the following invitation—of course in Hebrew—printed on highly glazed and very ornate cards:

Behold I have given to him my covenant of peace.

Dear Sir [the unusual exigency of inviting a lady was not provided for]: Behold we have the honor to invite your worthiness to be so kind as to favor us by

coming to the circumcising and admission of our child into his covenant, according to our Father Abraham, which will take place on the second day of the month Elul in the colony of Sharezedeck [Gate of the Righteous] at the hour of one, according to the Turks [between 6 and 7 P. M.].

4. *Invitation to a wedding.*—This was generally also highly ornate, and embellished with little conventional views of sacred places—Rachel's Tomb, Jericho among the palm trees, Hebron, Safed, Tiberias, etc.

The voice of joy and the voice of gladness. The voice of the bridegroom and the voice of the bride.

By the help of the Name that is to be blessed.

If I forget thee, O Jerusalem, may my right hand forget her cunning!

Honored Sir: Would you deign to honor us in the joy of our nuptials?

The bridegroom will be the chosen
favored young man —

The bride will be the glorious
virgin —

By the help of God we shall carry out the joy of the wedding in your special presence, and in the presence of those whom we esteem.

[Name of father of bridegroom] [Name of father of bride]

The wedding canopy will be spread, by the help of the Almighty, on the fourth day of the month Chisleb [about December], and the evening prayer will be held in the house of the father of the bride at 8 o'clock Turkish time and at 1 o'clock European.

EXPOSITORY AND PRACTICAL STUDIES ON THE LIFE OF CHRIST

XXIII. JESUS AND THE CHILDREN

MATT. 18:1-14¹

I. CRITICAL QUESTIONS

Of these the most important is whether the words, "For the Son of man is come to save that which was lost," constituting the eleventh verse in the Authorized Version, should be retained or not. The weight of evidence is for their rejection, the deciding factor being that these words are not found here in the oldest and most trustworthy group of manuscripts. Nothing of gospel truth, however, nor even of its tender expression, is lost by dropping this interpolation, or, more accurately, quotation; for we find this statement in Luke 19:10.

II. EXPOSITION

"In that hour:" By this phrase the evangelist suggests the relation of this event to that narrated in 17:24-27. In that Jesus had given up a right in order that he might not cause prejudiced and ignorant men to stumble, and "in that hour," when he was regarding the interests of others above his own, and had set that example to the disciples, they came to him with a question prompted by selfish ambition. Our familiarity with the scene doubtless prevents us from seeing how striking an answer the object-lesson Jesus gave them really was. If, today, to a group of eager politicians just before election a child should be pointed out as a model of political action, we should see what that company of disciples experienced. To their inquiry who should be the *greatest* in the kingdom, Jesus replies that except they turn, and become as little children (cf. John 3:3), they could not so much as enter the kingdom. The policy of a lifetime, the spirit of self-seeking, was to be abandoned, and a childlike spirit of simplicity to be cultivated. To these words concerning the necessity of the childlike spirit, Jesus adds (vss. 5, 6) words teaching also the infinite value of children in the eyes of God, and his anger at those who wilfully or carelessly lead them into sin. The child-study circles, the leagues for the betterment of poor children, the orphan asylums, the industrial schools for city waifs, the outcry against child-labor, are the world's partial and tardy response to this part of the teaching we are considering. But it is easier to give to an orphan asylum

¹ International Sunday-School Lesson for July 1, 1906.

or a crèche than to exhibit a childlike humility, and today we need still to hear the words: "Verily I say unto you, except ye turn, and become as little children, ye shall in no wise enter the kingdom of heaven." And would there not be fewer childless marriages, if the words, "Whoso shall receive one such little child in my name receiveth me," were thoughtfully considered and the spiritual authority behind them realized?

Verses 7-10 (following the thought of "causing to stumble" in vs. 6) contain teaching concerning responsibility for our influence over others who naturally look up to us, including also warning against being ourselves made to stumble. It would be difficult to imagine words more forcible, unless the specific utterance concerning Judas be so: ". . . woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born." The beautiful, illustrative parable in vss. 12-14 is self-explanatory.

III. SUGGESTIONS FOR SERMON

Theme: Conditions of membership and of greatness in the kingdom of heaven.

1. Childlike humility.

- a) Is necessary to participation in the kingdom of heaven.
- b) Exalts those who possess it to the highest place; in proportion as one possesses it is he great in the kingdom.

2. Regard for children. He whose own heart is simple and childlike recognizes the value of the children and looks at them as God does, recognizing—

- a) That God cares for (vs. 14) and seeks after (vss. 12, 13) every one of them; and

b) That service done to them is service done to Christ. Food for the starving children of Japan, help for the helpless children of Africa, playgrounds for the children of America's crowded city streets, service and love for "nobody's children," are service done to Christ (Matt. 25:40, 45).

3. A sense of responsibility for our conduct not only in respect to children, but to all. This will lead us

- a) To avoid all that would lead us into sin.

- b) To avoid all that would be a stumbling-block to others

- c) And lead to seek and to save those that have gone astray.

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XXIV. JESUS' ANSWER TO PETER'S QUESTION CONCERNING FORGIVENESS

MATT. 18:21-35²

I. CRITICAL QUESTIONS

The illustrative part of this selection is found only in Matthew, though earlier portions of the chapter, evidently belonging to the same discourse, appear in modified form in both Mark and Luke. The substance of vs. 22 is found in Luke 17:4, but not in answer to a question, as in Matthew.

II. EXPOSITION

1. Peter's question: *Master, how often am I to forgive my brother when he wrongs me—as many as seven times?*

The preceding verses of the chapter form the background of this question. A discussion concerning pre-eminence in the new kingdom having arisen, Jesus rebukes the spirit of self-seeking which had provoked it, by setting a little child in their midst. He proceeds to instruct his followers further concerning the nature of the life he desires them to live. In vs. 15 he urges upon his hearers the exercise of the spirit of forgiveness toward one another.

Peter, perhaps perplexed over what seemed to him to be a grave omission in the Master's exhortation, asks his question: What *rule* do you ask us to observe? The requirement laid down by the rabbis was that forgiveness should be granted three times; possibly this is insufficient. Let the standard be raised. Make it seven times. Is that what you mean by urging upon us the duty of forgiveness—that the standard should be raised to seven?

2. The answer: *Not merely seven times, but seventy times seven.* The reply was an epoch-making utterance. Forgiveness among you shall not be according to *rule*; the spirit of forgiveness must dominate your lives. As often as there is occasion for exercising forgiveness, you must forgive. Forgiveness is a matter of the heart, an attitude of life.

3. Jesus illustrates his meaning by a concrete example.

In approaching this parable care must be taken lest the purpose of the story be lost in the process of trying to extract a specific meaning from the separate details. No attempt should be made to draw close analogies: the king cannot represent God. The first attitude of the king toward his servant makes it impossible that Jesus should intend the king to represent the heavenly Father. The sums specified are used merely to contrast great indebtedness with a debt of exceedingly small importance. The selling of

² International Sunday-School Lesson for July 8, 1906.

wife and children for debt was common in all ancient countries.

When the king hears of his servant's ungenerous act, with indignation he revokes his former clemency. The exercise of the unforgiving spirit reacts upon the individual possessed by such a spirit.

4. Jesus applies the central thought of the parable to his hearers. *In the same way will my heavenly Father treat you, unless you each forgive your brother from your heart.*

Such, Peter, is my answer to your question. Forgiveness is an attitude of the heart; it is not an external matter to be regulated by rule.

III. SUGGESTIONS FOR SERMON: FORGIVENESS

1. Its nature. An attitude of the heart. The spirit of a man's life. Cannot be regulated by rule.

2. The exercise of forgiveness. Voluntary. The king freely forgives; no one is required to pay the debt first in the place of the delinquent, in order to dispose the king to remit the debt.

3. Reaction of the unforgiving spirit upon its possessor. He who judges harshly shall receive the same treatment from others. And the converse is true. The man who treats his fellow-men generously invites a similar treatment upon himself.

4. How is this attitude of the heart to be obtained? A practical question. Christianity answers it: place your life daily in contact with that of the Christ. His spirit becomes contagious. Multitudes of ungenerous human spirits have been transformed by this irresistible contagion.

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XXV. THE GOOD SAMARITAN

LUKE 10:25-37³

I. CRITICAL QUESTIONS

The introduction (vss. 25-29) has been identified with the incident in Luke 18:18-23, Mark 10:17-22, and Matt. 19:16-22; but it differs from these passages in the answer made by Jesus. This introduction has also been identified with the incident in Matt. 22:35-40 and Mark 12:28-32; but it differs from these passages in the question put by the lawyer and in the fact that the lawyer, not Jesus, quotes the Old Testament section.

II. EXPOSITION

The locality in which this interview was held is not specified. However, the interview is an epitome of the method and the teaching of the scribes,

³ International Sunday-School Lesson for July 15, 1906.

in contrast with the method and the teaching of Jesus. The first question is pre-eminently Jewish. The questioner is a lawyer or, as he would be called in the other gospels, a scribe; that is, one who devoted himself to the law. The purpose to "tempt" or test Jesus manifests the Jewish method of presenting a difficult question to an authoritative teacher. The question itself means, "By what act can I get the life spoken of in Dan. 12:2, the life of the messianic kingdom?" The questions of Jesus in reply follow the method of the rabbis; they did not answer the questions put to them, but referred to the authority in all matters, the law; that is, the law of the Old Testament and the tradition that had gathered about it. The reply of the lawyer is an expression of the best thought of his day, and it is remarkable; for, combining two Old Testament passages (Deut. 6:9 and Lev. 19:18), it unites love of God and love of neighbor. The fourfold division, "heart, soul, mind, and strength" (vs. 30) means only "completely;" the Jews did not make the modern psychological distinctions. The last question, "Who is my neighbor?" is a good example of rabbinical hair-splitting. For although in the Old Testament neighbor meant a fellow-Hebrew, in the New Testament times it had one of three meanings: first, fellow-countryman; second, people dwelling in the land; third, those strictly observing the law. From the lawyer's point of view the question was apropos. But the reply of Jesus annihilates casuistical narrowness and quibbling in reference to duty to fellow-man.

The parable was intended primarily for the lawyer. It makes one point through the use of the dramatic element, the unexpected. A man traveling along the Jericho road, which was infested with bandits, was robbed, beaten, left half dead. Now, because human instinct has always overridden and always will override social and national distinctions to help a man left half dead by robbers, we should expect the first man who came along to do something for this unfortunate fellow. Contrary to all human expectations, a priest, then afterward a Levite, came, saw the man, and passed by on the opposite side. Contrary to all Jewish expectations, a Samaritan, a religious outcast, came, saw the man, had compassion on him, and helped him at the cost of money and trouble.

In applying the parable, Jesus, reversing the Jewish method, appealed not to authority, but to a man's sense (vs. 36). Breaking down all limitations, he made the subject rather than the object the criterion (vs. 37). He changed the question from one of theory to one of practice.

III. SUGGESTIONS FOR SERMON: NEIGHBORLINESS

1. Jesus made real the ideal of Moses and the prophets: the union of religion and morality (Matt. 22:38). This union he brought about by

founding his morality on neighborliness (Matt. 5:48; cf. 1 John 4:20); for what a man is to men that he is to God.

2. Neighborliness is holding toward all men the beneficent attitude which God holds toward all men (Matt. 5:43). It is not a rule, but a principle. A rule is limited in its application, but a principle is universal. The Jews, governed by rules, could cease their activity on the sabbath; Jesus, guided by principle, could never cease his beneficent activity. The Pharisees, having done their prescribed duties, considered their work done and their reward due; Jesus taught that, no matter how much a man did, his work was not done, and least of all did he merit a reward (Luke 17:7-10). Neighborliness, the principle of man's relation to man, implies a service limited in length and breadth only by the needs of men. Paul illustrated this principle when he said he was debtor to the whole world, and to all classes in the world, because he had a gospel which the world needed (Rom. 1:14).

3. The practice of this principle varies in form. When the crowd that followed Jesus needed bread, he gave them bread; when they needed instruction, he gave them instruction. The demand for practice is constant. The highest good in the kingdom is social as well as individual; no taste, no tie of duty, can excuse a man from the practice of neighborliness. According to the Master, there is a worse monastery than a monastery built of stone; it is a monastery built of tastes and prejudices.

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XXVI. JESUS TEACHING HOW TO PRAY

LUKE:11:1-13⁴

I. CRITICAL QUESTIONS

The other passage where the Lord's Prayer is recorded is in the Sermon on the Mount (Matt. 6:9-15). A comparison of the two passages reveals the fact that three clauses which appear in Matthew are not in Luke. The third petition, "Thy will be done," and the seventh, "Deliver us from evil," also the words, "which art in heaven," are omitted in Luke, and Origen says they were omitted in his day.

There are minor differences in the words used and shades of meaning; e. g., Luke has, "Continually give us day by day our bread for the coming day," while Matthew has, "Give us this day our bread for the coming day."

⁴ International Sunday-School Lesson for July 22, 1906.

Luke has "sins," while Matthew has "debts." Luke has, "For we ourselves also forgive everyone that is indebted to us;" Matthew, "As we also have forgiven our debtors." An old manuscript has, "Remit to us, and we will also remit," which is thought by some authorities to be the original. Matthew adds the reason for our forgiving our debtors, viz., that God's forgiveness cannot be appropriated by us if our hearts are not themselves in a condition to forgive; i. e., the same condition of heart is demanded for receiving or for granting forgiveness, viz., a forgiving attitude.

The Friend at Midnight parable has no parallel, but a similar teaching is found in Luke 18:1-8, in the instance of the unjust judge granting the widow's request solely because of her importunity.

Of Luke 11:9-13 the entire material is given almost verbatim in Matt. 7:7-11, with the exception of vs. 12.

As to the time when the lesson on prayer was given to the disciples, we cannot learn, inasmuch as Matthew and Luke do not agree. It might be easily supposed that at all events it was earlier than the Perean ministry, when we consider how large a factor prayer was in the Master's life.

II. EXPOSITION

The passage has three distinct parts, the first being the direct lesson on how to pray, vss. 1-4; the second, a parable giving the assurance that God will answer prayer, vss. 5-8; and the third, an exhortation on prayer. It should be noted that Luke is pre-eminently the gospel of prayer. Of nine recorded instances before this time (assuming the time in the Perean ministry) only four are mentioned by either Mark or Matthew. Study the transfiguration (Luke 9:28), Peter's confession (Luke 9:18), choosing the twelve (Luke 6:12, also 5:16; 3:21). The prayer-life of the Master, as seen through Luke's gospel, is much more marked than in the other evangelists. We wish we knew what kind of praying John had taught his disciples. We can only guess that it differed from Jesus' praying as John's preaching differed from Jesus', for we *know* nothing about it. The question cannot but arise in this connection as to whether the form of this prayer is a model, or whether it is the spirit alone that concerns us. It was a new prayer for a Jew. There is no pleading for Israel. God was addressed as Father, not as the Lord God of Israel. As prayer is the key to every man's thoughts and life, so this great prayer becomes. It is for every man to utter, little as the disciples thought of such a prayer when their request was made.

The parable teaches us that there is no time when prayer is unseasonable, if a need exists; and that if unseasonable requests persisted in will bring answers from our friends, how much more likely is God to give us good

gifts. Immediately Jesus goes on to add the force of his own direct exhortation, that the example and the parable be not lost, saying, "And I say unto you," laying emphasis on the "I." If the suppliant in the parable fared so well, the disciples may know how they will fare; so they are to continue asking, seeking, knocking, in a climax of increasing earnestness.

III. SUGGESTION FOR SERMON

Theme: The Christian prayer.

Thesis: The Christian's prayer is a power that secures the best gift of God, viz., the Holy Spirit.

1. What is the Christian's prayer? The Christian's attitude in prayer must be indicated by the word "Father." The feeling of our sonship, the sense of his fatherhood, with all the consequent loyalty to him in life and purpose, are implied. The spirit of reverence, "Hallowed be thy name," is vital to the real prayer. So also is the sense of need of forgiveness and the desire for it. And then the childlikeness that will ask for the great physical necessities, and for protection from the evil of the world, must be included.

2. What assurance have we that God answers even this sort of prayer? Men grant each other's requests even when the higher sentiments make no appeal. The mere asking from men gets things. Then, when the inertia of withholding is overcome, men even give liberally. (Note that it was the getting up that was so hard. When up once, he gave him as many loaves as he desired.) God is much better than men, and how certain we can be that he will do better!

3. Christ's direct and explicit command is that we pray earnestly, and his promise is that we shall receive. God is more willing to give us the very best gift, viz., his Holy Spirit, than evil parents are to give gifts to their own.

Prayer has assigned to it a large place in the kingdom; it had a large place in Jesus' life. Our power will be in exact ratio to the place prayer has in our lives.

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XXVII. DISCOURSE AT A CHIEF PHARISEE'S TABLE

LUKE 14:1-14^s

I. EXPOSITION

Toward the close of the Perean ministry, as the opposition of the Pharisees became more open and bitter, Jesus continued to meet their challenges boldly (Luke 11:37-54). He apparently did not care to go out of his

^s International Sunday-School Lesson for July 29, 1906.

way to avoid the attacks which came more and more frequently. Even when again invited to dine with a leader of the opposition, and thus to expose himself for hours to the cunning cross-examination of the company; while to some degree limited in his self-defence by the consideration due to his host, he did not decline. The motive of the invitation cannot be inferred from the narrative. But whether prompted by sinister intentions, by mere curiosity, or even possibly by a tolerant hospitality, the chief Pharisee's dinner soon led to a strained situation.

A man with the dropsy had either intruded into the semi-publicity of the banquet-room, as on other occasions, or had been purposely brought there by the Pharisees to raise the vexed sabbath question. With suspicious reticence the guests declined to enter into a discussion opened by Jesus as to the legality of sabbath-day healing. They had now reached the point where they were content to accumulate evidence against him without the risk of being worsted in the argument by his keen repartee. He healed the sick man, and the incident was closed.

Seating at table, aside from special guests, followed the order of precedence. Observing the evident eagerness for places near the head of the table, Jesus made it the theme of a brief homily on social rivalry. It is to be observed that he addressed his hearers on their own level, the level of policy. One is not to take the chief seat unbidden, because one thus exposes himself to the chance of humiliation in case of the arrival of a social superior. The politic thing, on the contrary, is to take the lowest place, even though it be obviously beneath one's acknowledged rank; since "he that is down need fear no fall," and the inevitable promotion, when it comes, will emphasize not only the true rank, but the modesty of the guest.

This was reasoning that would appeal to the dullest understanding. Jesus was aware that the only way to teach some people good manners is to show them the basis of expediency and indirect selfishness which underlies any conventional code. But he was not content to leave the matter there. A deep, abiding principle of life underlies the distinction between real and assumed humility. The true humility brings true exaltation, and thereby in the long run it may be distinguished from the spurious article—a saying later repeated by Jesus in the parable of the Pharisee and the Publican (Luke 18:14), and echoed elsewhere. This lifts the rule of etiquette to the ethical plane.

Again, the swift glance around the room, which had revealed in all its pettiness the scramble for precedence, takes in also the evident selfishness in the selection of guests. This man was asked because he had money, that man for his political influence, this other to repay a social debt. Nowhere a guest to whom the generous meal and the good cheer would be a

rare and long-remembered pleasure; no poor relations, no obscure students, no timid and unsuccessful neighbors falling behind in the struggle with misfortune and needing a helping hand and a square meal to brace them up—no such guests in this house. Every man that eats at this table is expected to pay for his entertainment sooner or later, not in coin, but in coveted invitations, or political co-operation, or other service.

All wrong, says Jesus. This is not hospitality at all; it is business—mere trading of so much bread and meat and wine for expected benefits of a higher market value. We are not, of course, to understand from the phrase, "Call not thy friends, nor thy brethren, nor thy kinsmen," that he condemns the hospitality among friends and kindred for mutual enjoyment. His own example sanctioned this delightful part of home life. But this must not be the only kind of entertaining. In it we always run the risk (observe the mild irony: "lest haply") of getting something back for what we give. The only way to be sure of avoiding this discount on our generosity is to invite those who cannot possibly repay in kind. Then the inevitable reward, impossible in this life, will be certain in the life to come. The implied premise is that no man really gets paid twice for anything. If full value is received here, it cannot be expected there.

II. OUTLINE FOR SERMON (LUKE 14:7-14): CHRISTIAN ETIQUETTE

1. The Christian in social relations is not to abandon or defy social forms. Though arising from a noble impatience with petty and undiscriminating rules, such a course arouses antagonism, limits usefulness, and leads to a mistaken individualism.
2. The Christian, while accepting the letter of the social code wherever possible, is to elevate its spirit and broaden its application in the light of the laws of the kingdom.

3. The Christian in society will not insist on having his importance recognized. Good taste and the Christian law of respect, "preferring one another," unite in requiring that we recognize to the full the worth and dignity of others, preferring ourselves to take a lower place than our worth entitles us to rather than by any means to show to others less honor than belongs to them.

4. Christian hospitality will not be confined to entertainment for mutual pleasure, and will avoid entirely the abuse of the privilege for selfish advantage. It will emphasize the uncalculating spirit which gives pleasure without expecting a return.

5. The higher law of compensation operates here as everywhere in the kingdom of heaven. Love brings its own rewards.

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Exploration and Discovery

THE SILOAM AND SIMPLON TUNNELS

The press is attributing to Professor Alfred Bertholet, of Basle, the statement that "Hezekiah executed exactly the same kind of tunnel as the Simplon, though perhaps on a slightly smaller scale." Professor Bertholet did not say that, but his communication to the *Neue Zürcher Zeitung* of February 27, 1905, was taken up by the *London Illustrated News* and the *Scientific American*, and by other papers. The impression has been given that the Siloam may be reasonably compared with the Simplon, which is twelve and one-fourth miles long, and is so constructed as to consist of two passages fifty feet apart, executed with the best modern engineering skill. What can be truthfully said of the Siloam tunnel in comparison?

It is not essential for the purpose of this comparison to connect it with Hezekiah and the passages 2 Kings 20:20, 2 Chron. 32:30, and Sirach 48:17; but the reasoning of Sir Charles Wilson in his article on "Siloam" in Hastings' *Dictionary* is fair and sufficiently conclusive. He says: "The execution of this work may be ascribed with much probability to Hezekiah." The difference in time then is about twenty-six hundred years. We may note, in passing, that the writer on Hezekiah in Hastings is less ready to attribute this work to him, but he calls it a "work of great engineering skill." Let us examine it in the accounts of explorers.

It is perhaps first mentioned by Quaresmius¹ in his *Elucidatio Terrae Sanctae* of about 1625 A. D. He says that he saw the opening into the Pool of Siloam, and did not dare to enter it, but he afterward wrote from Venice to a priest in Jerusalem named Vinhoven to explore the passage; and he did so, though only by penetrating some distance from either end, and so not finding out whether or not he had been in parts of one passage with a continuous flow of water.

Of course, all travelers observed the Siloam end of the conduit and attributed its construction to Hezekiah, as did Felix Fabri² about 1480, but thorough exploration seems to have begun with Dr. Edward Robinson,³ in 1840, who says that in the previous year doubt was felt whether the water

¹ Vol. II, p. 221.

² Vol. I, p. 528, in *Pilgrims Texts*, 1897.

³ *Biblical Researches*, Vol. I, pp. 500-505.

ran north or south. Robinson, accompanied by Eli Smith, entered from the south, and found the tunnel about 2 feet wide, with about one foot of mud and water in it; and at first it was twice a man's height, but gradually became lower, until, 800 feet from the entrance, it was so low that crawling on all fours was necessary. There the two men stopped, and, marking this point with the smoke of a candle, they went back. Three days later they entered at the "Well of the Virgin," supposing, from external measurement, that they must go only half as far as at first; but the way was long, and the tunnel was low and difficult, until they came to the point previously marked. They noted that only one person could have worked in this smallest part, and that many false cuts had been abandoned. They made the whole length 1,750 feet, or about one-third longer than a straight tunnel would be. They saw from the markings that the workmen had advanced from either end and met near the center, leaving a slight error at the uniting point.

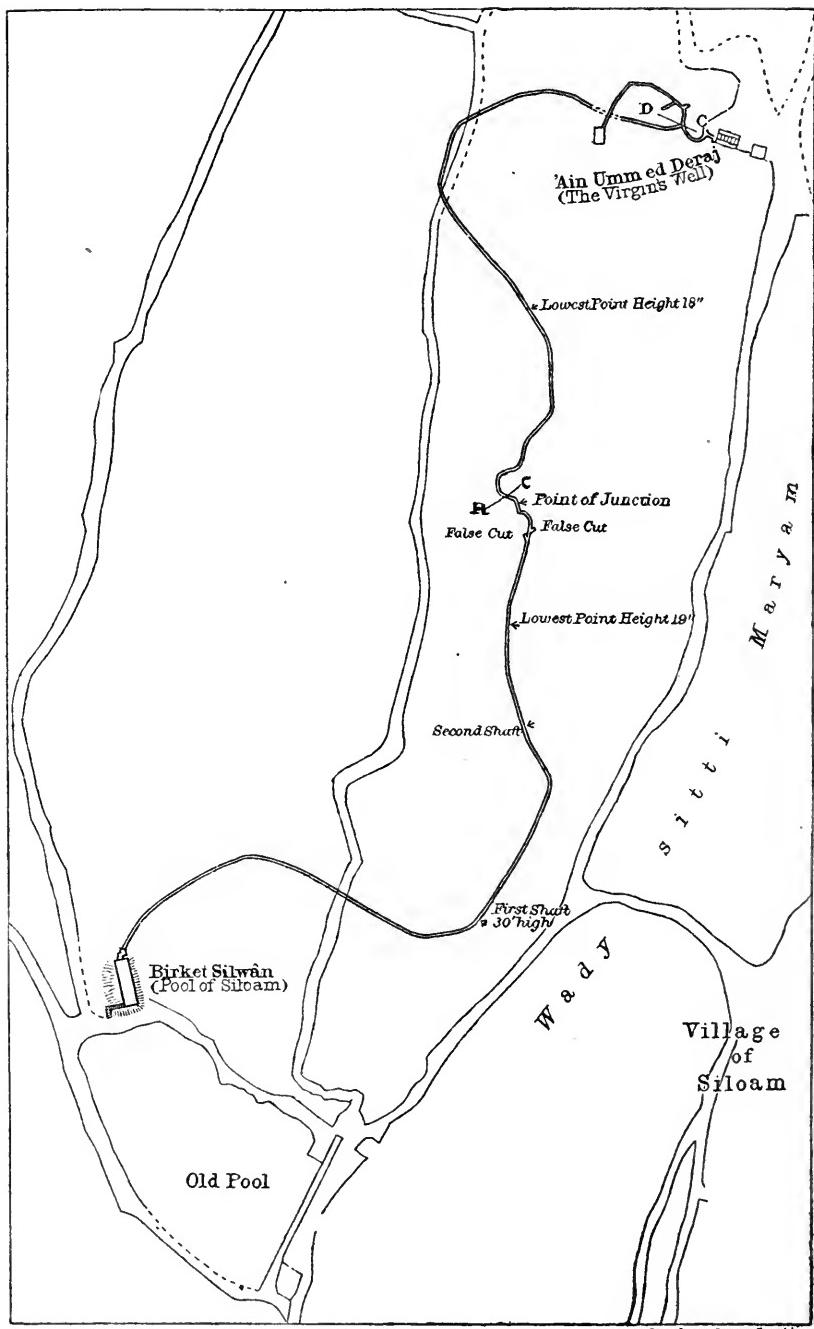
Tobler explored the tunnel about ten years later, and others are believed to have gone through it, but it was in December, 1867, that Captain Warren, R.E., made the detailed examination described in *Recovery of Jerusalem*.⁴ Entering at the Siloam end, he easily traversed 350 feet, with the height of the tunnel diminishing from 16 to 4 feet. At 450 feet a shaft leading upward was found. At 600 feet the height was only $2\frac{1}{2}$ feet. At 850 feet the height above the muddy floor was 1 foot 10 inches. At 900 feet the height was 1 foot 4 inches. Two false cuttings of about 2 feet in depth were found there. At 1,050 feet the height was a foot better, but fell again to less than 2 feet at 1,100 feet. At 1,450 the height rose to 6 feet, and so the party came out at 1,708 feet. Warren made fifty-seven stations of the compass, showing irregularity of direction to the extent of fifty-seven changes.

The inscription was discovered in 1880 by a boy, who called Conrad Schick's attention to it. It was at once carefully studied, and of 190 letters originally made 171 were deciphered. The only point about it to be noted here is that, although describing the meeting of the working parties, it was cut only 19 feet from the lower end. Dug out and carried off to be sold in 1891, it was brought back soon after, but broken in two pieces. It is now in the Imperial Museum at Constantinople.

This discovery led to a thorough examination by Lieutenant Conder in 1881.⁵ With two companions he first spent five hours in the tunnel. His estimate of the length differed from Warren's by only 2 feet. The

⁴ London, 1871, pp. 239-42.

⁵ *Quarterly Statement, Palestine Exploration Fund*, 1882, pp. 122-31.

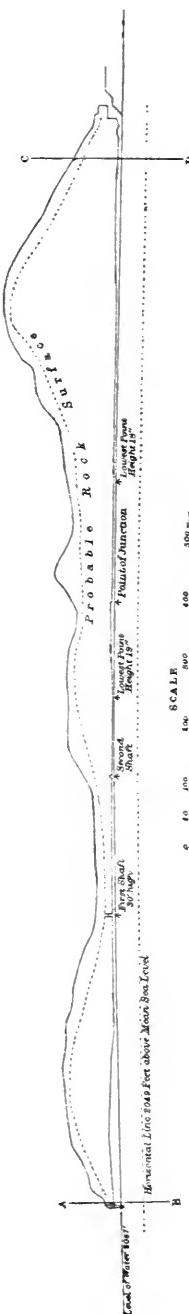


inscription made the length 1,200 cubits, which, at 17 inches to the cubit is 1,700 feet. Conder made it 1,706.8 feet. Conder was making a plan of its course which also showed its varying heights. A second visit of four hours completed the work. He searched for, but found no other inscription. He found at 470 feet from the south end a shaft running up to the surface, and covered there with blocks. Conder noted several notches of triangular form, which might be used for lamps, or might be measuring marks.

Now as to the skill of the makers. Conder says that their "knowledge of engineering was rudimentary." The line at first wavered greatly, but from the vertical shaft northward it was straighter. He believes that this shaft was made because the men could not look back and see light. From the shaft they went very well for 140 feet, and then diverged. From the north end the error was greater. He believes that the low stretch through the middle is due to haste, and that this is probably due to the rivalry of the two parties to accomplish the greater length. They may, however, have hastened because of the approaching siege. The fall throughout the tunnel is 1 foot. The floor shows unevenness—at one point a drop of 4 inches. He believes that the southern party was 2 feet higher than the northern when they met. The great height of 16 feet at the south end may be due to cutting down the tunnel sufficiently to let the water flow. "The small bends and irregularities, not less than the larger irregularities, show that it was the work of primitive engineers, unacquainted with accurate instruments or methods of measurement." A short shaft 7 feet high at 700 feet from the south end is perhaps a safety shaft, where a man could stand during the intermittent flow of water, or while resting from his working posture.

Schick⁶ took the ground that so low and narrow a tunnel could not be made, and that it must therefore have been cut down through the rock, and then roofed

⁶ *Quarterly Statement, Palestine Exploration Fund*, 1886, p. 198.



with flat stones; but Conder⁷ declared to the contrary, and no one accepted Schick's view. The author of Baedeker's *Palestine*⁸ takes the view that the tunnel is "now, though not originally, of varying height." This is absurd. Another suggestion, which is wholly unreasonable, is that of M. Clermont-Ganneau,⁹ that the curve near the south end is due to a skilful avoidance of the Tombs of the Kings, which will therefore be found at the center of this curve. An American, learning of this idea, offered to pay the expense of sinking a diamond drill at that point, but nothing came of his offer, and for once M. Clermont-Ganneau seems to have erred.

The result of comparing the two tunnels, Siloam and Simplon, is simply to show the difference between an unscientific age and a scientific one, between an engineer of 700 B. C. and one of 1900 A. D. Professor Bertholet asks: "How did these old-time engineers gauge their direction, recognize and remedy their errors of alignment?" We have seen that they wandered almost hopelessly, save as one shaft and the sound of the tools helped them. "There is nothing new under the sun," says the Preacher; but that is not true. There are several things not known to Hezekiah's time, and one of them is a railroad tunnel through a mountain over 12 miles long, 7,000 feet below its summit, and made with hydraulic boring-machines, liquid-air explosives, and locomotives to carry out the fragments of stone, and 3,000 men at work. Yet there was probably as much joy felt at the ultimate success of the first work as we have had over the last; and no one will be disposed to speak scornfully of the Siloam engineer, even though no good is done by extravagant praise of him.

THEODORE F. WRIGHT.

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⁷ *Quarterly Statement, Palestine Exploration Fund*, 1887, p. 104.

⁸ Ed. 1898, p. 97.

⁹ *Recueil d'archéologie orientale*, Vol. II, pp. 254-94.

Work and Workers

THE Schauffler Missionary Training School, of Cleveland, Ohio, has recently added a department for the training of pastors' assistants and secretaries for work in city churches. The school has already trained scores of young women of the Slavic races for missionary work among their own people; for these women, speaking the language of their people, knowing their history, and realizing their needs, have been able to reach the immigrants on home-mission fields as none others can.

REV. JOHN CUNNINGHAM GEIKIE, D.D., the eminent writer on biblical subjects, died at Bournemouth, England, April 1, 1906. The son of Rev. Archibald Geikie, he spent the early years of his life in Canada, but received his education at Edinburgh University. For twelve years he was a Presbyterian minister in Canada and Nova Scotia, after which he took up literary work in England. He is known best by his books: *The Holy Land and the Bible*, *Hours with the Bible*, and *The Life and Work of Christ*.

THERE has recently been inaugurated in Liverpool a movement which gives promise of bringing together men of different schools of theological thought, and of increasing the efficiency of the ministers of the city. A number of scholars of different religious beliefs have formed themselves into a Board of Biblical Studies, having as its object the provision of instruction in the Semitic languages and literature, in Hellenistic Greek, and in ecclesiastical history. A fundamental principle is that there shall be no theological tests for either teachers or students, and that the examinations shall contain no questions of personal religious belief. The course of lectures, commencing in October, will include set books of the New Testament, and elementary Hebrew, and a special postgraduate course will be arranged for the B.D. examination of Trinity College, Dublin. The board proposes to do work of a university character and standard in religious scholarship.

OF the 4,180 students in attendance at the University of Michigan this winter, 60 per cent. are members of Christian churches.

Book Reviews

The Use of the Scriptures in Theology. By WILLIAM NEWTON CLARKE, D.D., Professor of Christian Theology in Colgate University. New York: Charles Scribner's Sons, 1905. Pp. viii + 170. \$1, net.

The reading public has for some time been familiar with the results of the historical study of the Bible. Such study has made it evident that the Bible contains the record of a progressing religious development culminating in Christ. It follows that there are many elements in the Bible which cannot be unqualifiedly approved by one who has adopted the Christian standard. But the current conception of the fundamental task of Christian Theology has not been changed to harmonize with this conclusion; that is, it has been generally taken for granted that the business of the systematic theologian is to reproduce in systematic form exactly what the Bible teaches, no more and no less.

Dr. Clarke in his lectures bearing the title given above has squarely faced the problem forced upon us by modern biblical study. He frankly recognizes that this traditional conception of the practical identity of biblical theology and systematic theology is impossible. Moreover, to make a pretense of holding to this theory in the face of modern scholarship is baneful in many ways. In the first place, the traditional theory assumes that the Bible teaches one harmonious system of truth. But, as a matter of fact, we have varied types of thought in the Bible. Can the 109th Psalm and the Sermon on the Mount be fitted together? Again, "If a man is in duty bound to agree with a book, the surest and shortest way is to make the book agree with the man" (p. 30). Hence we have far-fetched and arbitrary exegesis, palpable misinterpretation of Scripture due to the supposed necessity of harmonizing Scripture with itself and with the conceptions of the theologian. In view of these facts, Dr. Clarke remarks: "I tell no secret—though perhaps many a man has wished he could keep it a secret —when I say that to the average minister today the Bible that lies on his pulpit is more or less an unsolved problem" (p. 161).

Dr. Clarke's solution of the difficulty is in brief as follows: Let us admit the fact that a theology which shall reproduce *in toto* the teachings of the Scripture is, in the nature of the case, impossible. The theologian's task is not to tabulate truths ready to hand, but to discover a touchstone by

which to distinguish Christian truth from non-Christian conceptions. Such a test cannot be quantitative; it must be qualitative. No external utterance, not even the reported sayings of Jesus himself, can be exempt from this qualitative test.

What is Christian is such by reason of its relation to that which Christ signifies or stands for. But the relation lies deeper than considerations of time, or immediate origin. It lies in the material itself, and is a relation of likeness or moral unity. Let this be our standard: That is Christian which enters into or accords with the view of divine realities which Jesus Christ revealed. (P. 56.)

The question still remains as to how we shall make this qualitative test. To this query the author replies:

The way to know a Christian thought is the same as the way to perceive the blue in the sky—look at it and discern the quality. We may misjudge, but that is the fault of our poor senses, not of the method of the spiritual sense-perception. There is no way but to judge and to recognize.

This seems to land us at once in that subjectivism which is so often identified with anarchy; and Dr. Clarke attempts, but not with marked success, to refute this objection. He declares, and rightly, that we do have the objective fact of the spiritual life of Jesus Christ; but, as it seems to me, he might well have stated with even more emphasis that the supreme element in the life and teaching of Jesus is a clear recognition of the relative values of various aspects of life. Now, values can never be objectively described. They must be felt subjectively or they are not understood at all. The real content of Christianity is thus inevitably found in the living convictions of men who inwardly appreciate Jesus.

After all, it is only a superficial psychology which makes men afraid of a process of free judgment which is constantly tested by the free judgments of other men. As Dr. Clarke points out, one can find no more arbitrary subjectivism than in the traditional dogmatic method of appealing to Scripture. Calvinist and Armenian, Baptist and Pedobaptist, Roman Catholic and Quaker, all have appealed by the same method to the same objective Bible. Admitting the worst that can be said for Dr. Clarke's method of subjective valuation, we are certainly not likely to reach a position of any greater anarchy than that exhibited by the traditional method in theology. But has modern science in general become anarchistic because it appeals to free personal judgment? Has truth become less certain in the realm of science by inviting the freest possible criticism? Why should we fear anarchy in theology any more than in geology or in astronomy, if we appeal simply to the honest judgment of men?

Biblical theology, then, is not identical with Christian theology. There are pre-Christian and non-Christian elements in the Bible. And the only way in which to distinguish between these Christian elements and the non-Christian elements is to come into vital sympathy with Christ so that one's powers of judgment are quickened and trained by contact with him. In short, Christian theology is not a mere reproduction of the contents of a book, nor even a reproduction of the objective teachings of Christ, but is the exposition of those convictions which a man will hold if he has been spiritually transformed by Christ.

Dr. Clarke points out that the historical method of studying the Bible is a great aid to us in this task of Christian discernment. It helps us to separate the various types of religious thought. He also sees a truth which is often overlooked by scholars, namely, that historical method alone cannot give us a systematic theology. For historical science all facts are equally facts, the 109th Psalm as well as the dying prayer of Stephen. History gives no means of distinguishing between these elements. The valuation which must be the basis of such distinction comes, not from a comparison of historical documents, but from a vital appreciation of the significance of Christ, and such appreciation is inevitably a subjective process. In recognizing this fact Dr. Clarke rightly says that Christian theology is freed from all slavish dependence upon the results of higher criticism. The capacity to value the contents of Scripture in the spirit of Christ depends far more upon one's vital contact with Christ himself than upon one's technical acquaintance with the critical problems of biblical scholarship.

In conclusion mention should be made of the sweet spirit, religious insight, and frank and honest courage which appear conspicuously upon every page of the book. The strength of evangelical religion lies in just this combination of quiet, profound, moral courage with the utmost charity and love, which Dr. Clarke so conspicuously exhibits in all his books. The volume will be of great use to the theological students of this country in helping them to approach one of the difficult problems before us today.

G. B. S.

Jesus and the Prophets. By CHARLES S. MACFARLAND, PH.D.
New York: G. P. Putnam's Sons, 1905. Pp. 249. \$1.50.

The aim of this book of two hundred fifty odd pages is to set forth the attitude of the evangelists, and in particular of Jesus, toward that body of prophetic writings which have always from apostolic times been regarded as so closely and subtly connected with our Lord's person and work. How did our Lord regard and use the prophets? What was the

nature of the correspondence of which he seems to have been conscious between their experiences and writings and his person and work? Is any difference discoverable between his attitude and that of his biographers toward the prophetical writings of the Old Testament? How would such difference, if admitted, affect the authority of the New Testament today?

Such questions will indicate the task to which the author of this volume addresses himself. An examination is made of each quotation from the prophetical writings which the gospels contain. Where passages are cited by more evangelists than one, comparisons are made with a view to the more original form, and results compared with the Hebrew and Septuagint texts of the Old Testament from which the quotation is derived. Regard is paid to the original historical setting in which the passage belonged. By an induction from this material the writer passes to the conclusion toward which the current of the book tends. He concludes that the attitude of Jesus toward the prophetical writings was a free one. The prophets furnished him inspiration, language, homiletical material. He was himself, first of all, a prophet. His relation to them was, therefore, one of moral correspondence, not of prediction fulfilled. Their sufferings for righteousness' sake foreshadowed his because all spiritual life is one. He "fulfilled" them because he realized and achieved their sufferings, hopes, ideals, on a large and unique scale.

In the case of the evangelists, the relation between the prophetical writings and the "fulfillment" is described differently. "Fulfillment" to them meant verification, the happening of the thing foretold. Thus what was absent in our Lord's conception of his relation to prophecy, according to our author, became, in the case of his biographers, the *animus* leading to its use. Slight correspondences were viewed as foretellings, and must be allowed for if we are to arrive at our Lord's conception of prophetism and at his personal use of the book. The author is not daunted by the consideration that it is only through the biographers that we may approach the conceptions of our Lord. Incongruous elements are separable; and when the fallible has been cast aside, the infallible will appear.

Such is the argument. It will stimulate even where it does not carry full conviction. Whether the average reader will be sent away with as trusty a confidence in the men who have given us our picture of Jesus as they deserve, is a question which will be variously answered. Some are still influenced today by the thought that the evangelists stood nearer to the facts after all than we, and had sources of verification, not to say illumination, which are at least to be solemnly balanced against whatever sharper and juster interpretative faculty we may be said to possess today.

To not a few the author's treatment of such passages as the Emmaus section in Luke's gospel, where the predictive element appears plainly recognized by Jesus, will seem hardly less than high-handed.

We must, moreover, question whether the author does full justice to the predictive element of the Old Testament. Is prediction necessarily "mechanical"? May it not be highly spiritual? Years before Charles H. Spurgeon was ever born, the man who occupied the pulpit which he was afterward so marvelously to adorn, used, in the ears of his congregation, to thank God repeatedly for the mighty work which was to be done by his successor in that place. We venture to say that it will be hard to persuade the average reader of his New Testament that our Lord did not rest his soul, not merely on moral analogies in the past, but on the *sure conviction of having been personally anticipated*—a conviction which became at least one of the formative influences of his career. The rock on which the non-predictive interpretation of Old Testament prophecy breaks is the co-operating will of Christ. To mere moral analogies of suffering one is not bound *actively* to conform. Jesus might have turned from the rejecting Jews to the gentiles, as Paul did later. Yet it is one of the plainest and most remarkable facts of his life that, instead of so doing, he actually sought his death. What will save such a death from the charge of the sheerest suicide but just the admission of that personally predictive element of Old Testament prophecy to which the consenting will of Jesus allowed so determining a place, but for which our author finds little room in his words?

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New Literature

OLD TESTAMENT

BOOKS

GENUNG, GEO. F. Leviticus and Numbers. [An American Commentary on the Old Testament.] Philadelphia: American Baptist Publication Society, 1906. Pp. xvi + 108, and xii + 144. \$2.00.

Two parts of the commentary originally planned by Dr. Alvah Hovey, of Newton Theological Institution. it is good and sane as far as it goes, but the printing of both the Authorized and Revised Versions at the top of the page is a waste of space, a handicap on the commentator, and a recognition of a version that should no longer require the serious attention of exegetes.

DRIVER, S. R. The Book of Job in the Revised Version. Edited with Introductions and Brief Annotations. Oxford: Clarendon Press, 1906. Pp. xxxvi + 133. 85c.

The Revised Version of the Book of Job, here printed, is explained in such a lucid manner as to be of value to the ordinary educated reader. It is purely a popular work, and ranks below that of Davidson's Cambridge Bible volume in completeness and thoroughness.

KENT, CHARLES FOSTER. The Origin and Permanent Value of the Old Testament. Scribner's, 1906. Pp. 270. \$1.00.

The author of this volume has gathered up into sixteen lectures answers to a group of questions that have been put to him by a large circle of students of the Old Testament. The answers are popular and intended merely to put into plain language much that is known among specialists on some of the knotty problems of the Old Testament.

ARTICLES

BROWN, FRANCIS. President Harper and Old Testament Studies. *American Journal of Semitic Languages and Literatures*, April, 1906, pp. 177-94.

A critical estimate by a well-known Old Testament scholar of the work of the late President

Harper as a Hebrew and biblical scholar, and teacher, and his place in the galaxy of promoters of Hebrew learning.

PRICE, IRA MAURICE. William Rainey Harper. *Expository Times*, April, 1906, pp. 296, 297.

A brief sketch of the life and work of the late president of the University of Chicago.

TERRY, MILTON S. The Old Testament and the Christ. *American Journal of Theology*, April, 1906, pp. 233-50.

A timely discussion of the non-applicability of the Old Testament to our day and age. Its laws, prophecies, and psalms were designed for the peoples of ancient days, and have only incidental value for this period of the world's history.

JOHNS, C. H. W. The Amorite Calendar. *Expositor*, April, 1906, pp. 337-45.

A brief discussion of new light received from the publication of texts now in the Museum of Constantinople on the Amorite Calendar described in the February issue of the *Expositor*. There are not enough facts yet in sight, however, to construct such a calendar with any degree of certainty.

SMITH, GEORGE. ADAM. The Desolate City. *Expositor*, April, 1906, pp. 320-36.

The capture and sack of Jerusalem, with its many attendant problems, are handled with the author's well-known thoroughness and popularity. It is concluded with a metrical translation of Lamentations, chaps. 2 and 4.

BALDENSPERGER, PHILIP G. The Immoveable East (continued). *Palestine Exploration Fund, Quarterly Statement*, April, 1906, pp. 97-102.

The author devotes this article in his long and valuable series to a treatment of the diseases prevalent in the East today, that were known in biblical times.

JENNINGS-BRAMLEY, W.E. The Bedouin of the Sinaitic Peninsula (continued). *Palestine Exploration Fund, Quarterly Statement*, April, 1906, pp. 103-9.

This ninth article in the author's series is devoted to the *jinn* and the *ghoul*, dreams and fancies, and stone circles. They carry the spirit of one who knows his subject first hand.

PRICE, IRA MAURICE. Some Phases of the Literature of the Old Testament, and the Literature of the Ancient Orient. *Baptist Review and Expositor*, April, 1906, pp. 248-63.

NEW TESTAMENT

BOOKS

ROPEs, JAMES H. The Apostolic Age in the Light of Modern Criticism. New York: Scribner, 1906. Pp. viii+327. \$1.50 net.

A concise and scholarly discussion, in attractive popular form, of the history and literature of the apostolic age. Prof. Ropes' Lowell Institute Lec-

tures well deserve the wider public to which they are now introduced.

ARTICLES

LETTEY, C. The Structure of the Fourth Gospel. *Expositor*, May, 1906, pp. 424-34.

SANDAY, W. The Spiritual Meaning of the Life of Christ. *Ibid.*, pp. 385-403.

RELATED SUBJECTS

BOOKS

NICOLL, W. ROBERTSON. The Church's One Foundation. New York: Armstrong, 1905. Pp. 94.

A cheaper edition of the author's papers on the person of Christ, first reprinted from the *British Weekly*, in 1901.

ADAMSON, ROBERT M. The Christian Doctrine of the Lord's Supper. Edinburgh: Clark; New York: Scribner, 1905. Pp. xi+288. \$1.50 net.

A historical and doctrinal study of the Lord's Supper, from a sacramentarian point of view.

VON ZEDTWITZ, BARONESS. The Double Doctrine of the Church of Rome. New York: Revell, 1906. Pp. 63. \$0.35 net.

AMRAM, DAVID W. Leading Cases in the Bible. Philadelphia: Greenstone, 1905. Pp. ix+220.

Interesting studies of Old Testament instances of judicial procedure.

WRIGHT, THEODORE F. The Spiritual Exodus. Boston: Massachusetts New-Church Union, 1905. Pp. viii+288. A short practical commentary on Exodus, written from the Swedenborgian point of view.

HOGE, P. H. The Divine Tragedy: A Drama of the Christ. New York: Revell, 1905. Pp. 146. \$0.75 net. An attempt, not wholly unsuccessful, to present

in verse the closing scenes of the gospel history, from Jesus' arrival in Bethany to his ascension.

PURVES, DAVID. The Life Everlasting: Studies in the Subject of the Future. Edinburgh: Clark; New York: Scribner, 1905. Pp. x+265. \$1.50 net.

These twelve short papers simply and helpfully present the Christian hope of eternal life from the points of view of the Old Testament, of the gospel, of science, and of literature.

PALMER, F. W. With the Sorrowing: A Handbook of Suggestions for the Use of Pastors, Missionaries and Other Visitors in the Homes of Sorrow. New York: Revell, 1905. Pp. 160.

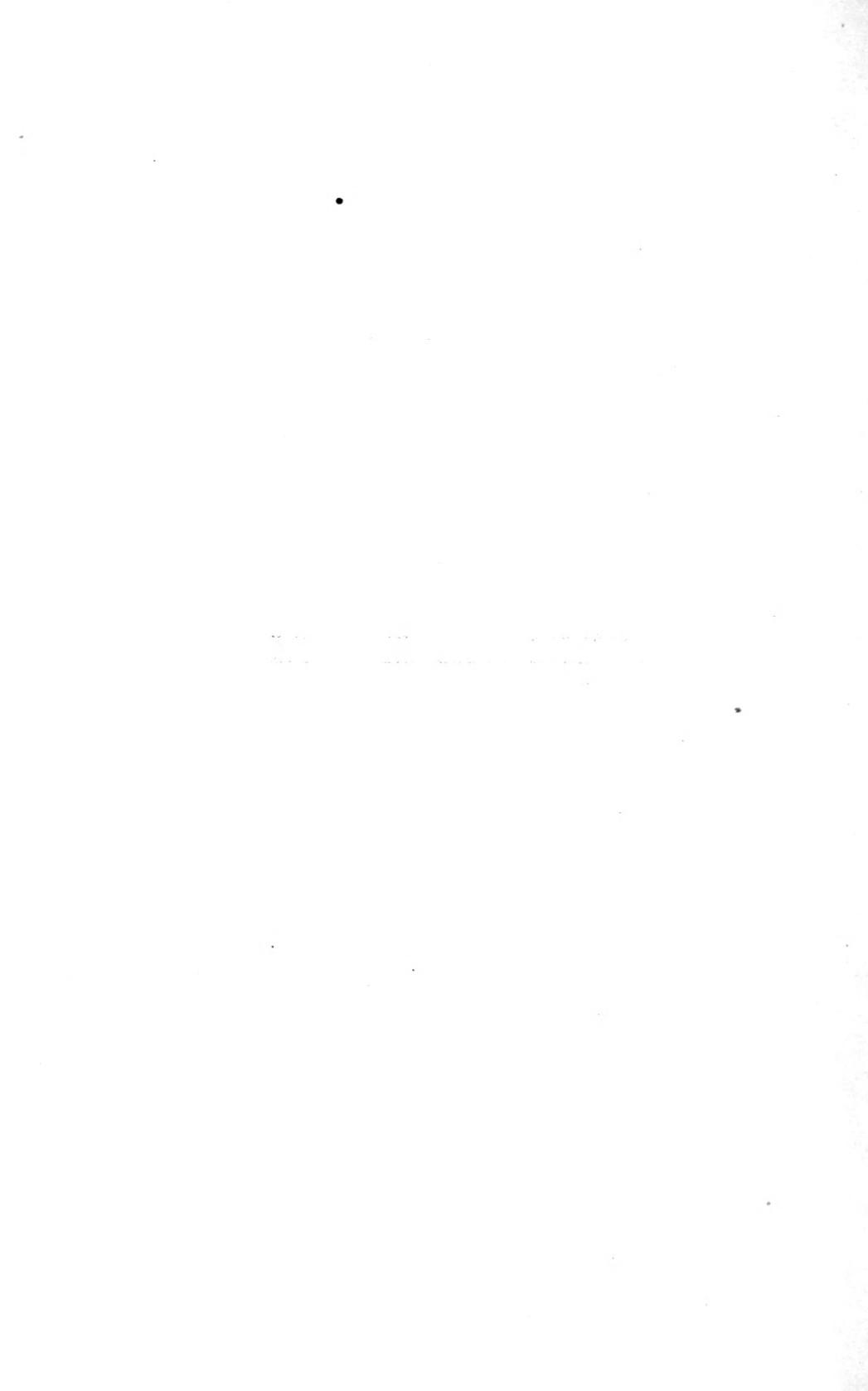
Appropriate prayers, hymns, and passages of Scripture for use at funerals.

SANKEY, IRA D. Sankey's Story of the Gospel Hymns, and of Sacred Songs and Solos. Philadelphia: Sunday School Times Co., 1906. Pp. vii+272.

These informal stories as to the composition and use of many familiar hymns have an added interest for being told by Mr. Sankey.

CRAFTS, WILBUR F. The Successful Men of Today and What They Say of Success: Based on Facts and Opinions Gathered by Letters and Personal Interviews from Five Hundred Prominent Men. Revised; forty-fifth thousand. New York: Funk & Wagnalls, 1905. Pp. 297. \$1.

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